

MISCELLANIES

SERIOUS REFLECTIONS

RESPECTING

Mens DUTY to GOD, and
One towards Another,

WITH

ADVICES, CIVIL and RELIGIOUS,

TENDING

To regulate their CONDUCT in the various
Occurrences of HUMAN LIFE

Published for general Service,

By a Well-Wisher to all Mankind,

*Free and hearty Admonition, is a very wholesome and excellent
Medicine.* CHARRON of Wisdom. Book iii. Chap. 9.

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(Price One Shilling.)

USEFUL

MISCELLANEOUS

OF

THE

VARIOUS REPERCUSSIONS

OF

THE DUTY TO GOD, AND

TO MAN

ERRATA.

Page 1. l. 4. *read* Free Master.
P. 40. l. 22, 23, *leave out* it to his Profit or.
P. 70. l. 3. *for* and *read* that.

Printed and Sold by

W. Wells, at the Sign of the Anchor, in St. Pauls Church-yard.

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1770

To the Reader.

THIS little Book needs no Apology : Its Author has publish'd Free Thoughts on General Subjects : To do so, he conceives, is every Man's Right, and therefore his.

He has been conversant in Trade, and Business, has had the Opportunity of studying Men and their Manners, and in his Intervals of Retirement, in the Cool of the Day, has made sedate Reflections and Observations thereupon ; which, that they might not be lost in the next Hurry, he has from Time to Time preserv'd in Writing for his own Use, and now publishes in Hopes they may be serviceable also to others.

He has drawn, as it were, a Chart or Map of his Voyage, and has mark'd such Rocks or Quicksands as he has observ'd some have split upon, or sunk in, to shew that himself and others might avoid them ; especially young Traders, to whom such Prudence and Caution are necessary to their

To the Reader.

that sprightly Vigour and Resolution, which often precipitates them into more Haste than Good Speed.

As are the Occurrences of human Life, so are his Observations; Miscellaneous. Among the Variety of Matters treated of, every Reader may find something worth the laying up: Let him be Prince or Peasant, Master or Servant, Parent or Child, Rich or Poor, he may here meet with Remarks or Advice suitable to his Station, and proper for the Regulating his Conduct.

Thus has the Author consulted the Temporal Welfare of his Readers; yet not so as to neglect the Summum Bonum, the principal Point of all, A Regard to God and Religion: He has several Chapters on those Subjects, Edifying and Instructive.

His Advices, being Sententious, are apt to fix upon the Memory; and being Brief, will not Clog it.

Let this Preface suffice: 'Tis short, and should be so; for its Design is to lead the Reader into the Book, not to detain him from it.

S E-

S E R I O U S

REFLECTIONS

Relating to the
Conduct of HUMAN LIFE.

C H A P. I.

Concerning Agency.

MAN is a Free Agent, bound by Duty and Interest, and induc'd by Persuasion, not by Compulsion, to obey: His Maker is a Free Maker, induc'd by his own Mercy and Goodness, not by our Merits and Holiness, to imploy and richly Reward; if therefore thou art lost, 'tis thy Fault; if thou art saved, 'tis his Goodness: Let the View of Interest to us, perpetually excite our Duty to him, who hath so firmly conjoined both, that he who pursues the one, can scarcely miss the other.

Our Agency in this World is to be exerted in the Work of our Salvation: What Good we do to our own Species for God's sake, is part of our Duty to him; this is our Interest, and tends to our Salvation.

It is a great Comfort as well as Benefit, that thou shouldst be Servant only to thy Father, a Father that tenders thy Welfare and ministers to thy Wants; but 'tis much greater Honour as well as In-

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terest to be Servant to thy Father, thy Creator and Redeemer; he who has created thy Body out of the Dust of the Earth, will support it with what the Earth produces; he who has formed thee anew, will feed what he has so formed by show'ring down Blessings from Heaven: He who so loved thee as to die for thee, will surely save what he died for; if the Fault be not thine: He is a great Lord, even Lord of Lords, a mighty King, even King of Kings; Lord, not of Heaven only, but of Heaven and Earth; King, not of Heaven only, but of Heaven and the whole Universe; whose Subjects and Servants should not be Preposterous in their Addresses to him: He that Supplicates him first for that Kingdom where his Throne is, shall have a Competency in that where his Footstool is: He is the greatest Philosopher and best Christian, who seeks soonest and with most fervency, what is of most Service, and the longest Duration.

He that is Agent to Grandees of this World, must be just to the World wherein he is an Agent: He that Oversees his Fellow Creatures by human Appointment, must consider, that though his Master on Earth be absent, yet the great Lord of Heaven and Earth is present, and continually beholds him.

He cannot be just, who connives at the Servants spending idly and profusely what is not their own, (*viz.*) their Master's Time and Money, and he deserves the Name of a Sluggard, not of a Steward, who sees daily, without controul, Tenants omitting Improvements which they contracted to make, and destroying those which they promised to Repair.

He that defends Mens Persons from domestick Insults, and their Properties from Invasions of
covetous

covetous Neighbours or foreign Robbers, justly merits the Title of a Protector and Peace-maker: He that is just to his Lord, and serviceable to his Tenants and the Commonwealth, is a wise Agent, if not a good Christian.

When Rents are due, treat not Tenants with Tyranny; that unman's thee, and defames thy Lord. Extort not Money from them for Forbearance; that Unchristians thee, Impoverishes them, and redounds to thy Lord's Detriment; the Gain of Oppression will consume thy Substance and wound thy Soul.

Make seasonable Remittances of Rents when received; he that reserves them Subtilly in his Hands for the Improvement of his Trade, or Increase of his Wealth by Usury, and places the dilatory Payment of Tenants Debtor in his Masters Accompts to his Disappointment of Cash, injures his Interest and their Character.

When the Lease of an improving Tenant expires, persuade not thy Lord to make him pay twice for his Improvements, because he Bribes thee not, nor to sell them to another that does, who will destroy all, but make none at all; the one is an intolerable Injustice to the Tenant, and an Injury to the Commonwealth, the other a great Loss to thy Lord.

When the Proprietor resides in foreign Countries, neither knowing the Quality nor Value of his Estate, place both in a clear Light before him: He that, for a *Premium* in the Purse, occasions its being rented at an under Rate, is guilty of a Breach of Trust, and of Civil Robbery; and he that over-rates it, oppresseth the Poor, and prejudiceth his Lord's Interest.

C H A P. II.

Concerning Alms and Acts of Charity.

LET the View of an Heavenly and not a Temporal Reward ; a Desire to support thy Fellow-Creatures, and not popular Praise ; be the Inducements of all thine Alms and Acts of Charity : He that gives publickly for Applause or Retaliation from Men, or privately for an heavenly Recompence, shall have a Reward suited in *Quality* to the Nature of the Motive that induced him.

Let thy Wealth be chearfully given in Charity, which others Sequester to Extravagancy ; the one will increase, the other will impair thy Substance ; the one brings a Blessing, the other a Blast ; thou mayst be seen to give, but not give to be seen.

Let Persons in Misery be the Objects of thy Mercy, and let thy Charity be proportion'd to their Merits and Necessity ; tho' *he that gives to the Poor lends to the Lord*, yet he that gives to God's Poor, (*i. e.* the truly virtuous) lends to him from whom he shall have a double Return ; the Sovereign Lord hath intrusted Alms with the Rich, that they might relieve the Poor.

The Principles of Christianity mollify the Heart, causing Bowels of Charity and Compassion to flow to our own *Species* ; but heterodox Opinions, and corrupt Practices, make us recluse to God and our Hearts obdurate to the Godly. Thus *Herod* intended the Destruction of Christ amongst the Children, and tho' a Ruler over Men, was overruled by that which is more impotent than Children ; yea, the King who had command over Men, had his Bowels consumed of Worms, by the Appointment of the King of Kings ; a Token
of

of his wanting Bowels of Compassion, and a Warning to succeeding Tyrants.

An impious Man may give Alms for Self-glory, or as he may conceive meritoriously to atone for his Transgressions; but a good Man's Alms proceed from a pure Principle of disinterested Piety and Virtue; as did those of *Cornelius*, accounting himself deficient, and but an unprofitable Servant at last.

We feed our Bodies as an Ox for the Slaughter, and frequently the same befalls both in that Condition.

We charge the *digestive* and *retentive* Faculties of our Natures with a greater Burthen than they can discharge; this occasions Phlegms and gross Humours, which reduce the Body gradually to the Grave; but the Poor we forget, tho' what harms us, would help them; what brings us to the Grave, would save them from it; we shut our Hearts and Hands from them, as if they were of a different *Species* from us, and as if withholding were more rewardable than giving.

When Persons in Necessity ask Favours from us, we recollect their Faults and Miscarriages, repeating them with Aggravation, to hinder their Importunity and cloak our Inhumanity; thus we comfort the afflicted, by adding to their Sorrow, and alleviate their Misery by reproaching them to others, whose Bowels are recluse enough without it.

He that has attained to Riches by Industry, should spend them in Charity, and not in Luxury; he who has attained to useful Sciences, should instruct his Family, and publish what he knows for the good of Posterity: Wisdom is an open Fountain, whose Waters are not to be bottled up, but to be kept running for the Benefit of all.

C H A P.

C H A P. III.

Concerning Elegancy of Speech.

EXcellent Beauty is most conspicuous in a plain Dress, by adding a Lustre to thy Plainness ; whereas Gaudiness detracts from Beauty.

As natural Beauty, for Liveliness, exceeds the most artful Painting, so natural Wisdom doth surpass all Rhetorick and artful Oratory.

Let the Evidence of thine Argument grace thy Words, rather than the Elegancy of thy Words grace thy Argument ; the one is instructive and convincing, the other foolish and pedantick.

He that acutely handles a good Subject in plain Words, is preferable to him that treats of the same faintly in a florid Style, whose Mode of Address and Accent of Voice only gain Applause with the Vulgar : We are too apt to prefer Manner before Matter, tho' the one be but the Shadow, the other the Quintessence.

As Speech is the Expression of the Mind, so its Style should be adapted to the Capacity of him that useth it, and to the Understanding of those that hear it, attended with a suitable Accent and Pronunciation, as well as Aspect and personal Gesture agreeable to both, for the better effecting its Impression upon the Mind of the Hearer ; thus a joyful Message should have the agreeable Circumstances of alert Words, cheerful Aspect, a pleasant Gesture and acceptable Voice ; but a sorrowful one for pronouncing Judgment, should be attended with a grave Gesture, emphatical Words and solemn Aspect of the Person who pronounceth it ; those three concurring in one, confirm the Judgment with a greater Impression.

Let

Let the Integrity of thine Heart produce the Complacency of thy Speech and Mien, and let thy Conduct correspond and keep Pace with both: This will preserve Peace of Conscience, a continual Feast, and a fair Character, void of Hypocrisy, the most Enormous and Ignominious of all Iniquities.

C H A P. IV.

Concerning Custom and Education.

A Series of Practice becomes Custom, and Custom without Controul is as a Law to our Natures, Constitutions and Inclinations, not easily to be annulled; yea, the Constitution of our Government turns Custom of long Continuance without Interruption into Law.

Parents are Guardians appointed of God, who unto him must be Accountable; Guardians by Law deputed, supply the Place of Parents; the Minds of Youth are comparable to the fertile Ground, which sends forth what is therein planted. Vices, in Minority are easily rooted up, but grow stronger as the Youth grows older, and in Maturity are hard to be pluck'd up; Governors of Youth ought therefore to be governed by good Principles, and should be Men of a bright Genius and prudent Conduct, that their Pupils from them might imbibe the Purity of Religion, polite Education, and a right Oeconomy in human Affairs: *Children* imbibe the Constitution, Practice and Temper of their Parents, as *Branches* do of the Root that bears them; but a prudent Oeconomy and pious Education may improve the former, as Grafting and Inoculating may the latter.

Children

Children are certain Cares, but uncertain Comforts: One vicious Associate corrupts their Manners and subverts their Constitution: One incident Infirmary may deprive them of their Beauty in its Blossom, and another may make the latter part of their Life miserable, and ours which is bound up therein, and finally deprive us of them: We are studious to heap up Wealth for them, while they are contriving Methods to waste it; and when their Vanity has consumed the Fruits of our Care, then we are fretful, saying, *Our Childrens Bread is gone*, though we should bear with Patience what cannot be prevented by Prudence. Custom prevailing over our Bodies as well as Minds, arrives to Perfection in what is good and useful, when begun in Youth; 'tis therefore Incumbent on all Parents and Tutors, early to instruct Youth in the Knowledge of Languages and useful Sciences, to the Sounds and Expressions whereof their Tongues are then most plyant, and inform them in lawful Business and Employments, to whose Motion their Joints are then most flexible; above all Things impressing on their Minds the Principles of true Religion, of Morality, and a courteous Mien amongst Mankind; "*Quo semel est imbuta recens servabit odorem Testa diu.*"

'Tis necessary for those who are newly mov'd from the Verge of their Parents or Tutors, to become their own Governors, and undertake Business for themselves, that they be careful to have Reason for their Praceptor, and Prudence for their Parent, thus may they avoid many uncomely Habits of Speech and unprofitable Conceptions of Mind, the Force of which grows prevalent thro' Custom, and more so when confirmed by Company and Counsel, so that many Youths have been seduced into extravagancy, and confirmed there-

therein by Custom, which ripens with Age and Practice, from which they could not refrain, notwithstanding their frequent Resolutions to the contrary, but are turn'd like Engines, by the Wheel of Custom, so that in Minority having receiv'd the Impressions of Superstition, Custom continues, and Tradition perpetuates it, under Pretence of Antiquity: Whereas all Things which are pure are Ancient, but all Things which are Ancient, are not pure.

He that in old Age would enjoy the Health, Vivacity, and Innocence of Youth, must not accustom himself to strong and spirituous Liquors in his Minority, nor to Intemperance and Vice in Youth: A virtuous Education often produces a pious Life, but a corrupt Education often precedes a vicious one, as that doth an unhappy and untimely End.

Hath thy Son a weak Genius, adapt his Instruction to his Capacity and Inclination; hath he a strong Judgment and Memory, make the Superstructure agreeable to its Foundation; he that builds a fine Edifice from a weak Foundation by Industry, is preferable to him, that from a large Ground-work builds a mean Habitation; yet a bright Genius should be ballanced with cautious Conduct, for great Projects are fit for Men of large Fortunes, and the first Executors of them often fail, and have no Share in those Profits which are reaped by After-Builders on their Foundation.

Some Men, in composing and publishing romantick and ludicrous Books; others, in buying and reading them, spend both Time and Money, which ought not to be dedicated to their Pleasure, but to their own and Neighbour's Profit. The former of these are reprovab^le for their Invention of Evil, and the latter, for accept^{ing} its Allurements;

lurements; and both accountable to their Creator for the Misapplication of their Time and Substance. The Authors of such Books are the Authors of Vanity and Irreligion; and instead of reforming their own Manners and those of the World they live in, are Accessary to nauseate the virtuous Appetite of both.

We are ambitious of being Authors, and fond of the Brats of our own Brain, which tho' languid, we account lively, and prefer them before the Productions of the most ancient Fathers: We love large Libraries, to be accounted learned, and remark our own Works there with gilded Inscriptions, when the most celebrated are noted in black Characters, of which, perhaps, we understand not one Half, read not one Third, nor are we improved by one Fourth of what we read; yet a large Repository of good Books well read, and perfectly practised, is a better Store than a Portion of Gold without Learning or Understanding.

In Writing and Learning we must lay a good Foundation, which much conduceth towards a good Building; we must make the Particles of Letters, before we write whole Letters; and whole Letters before we write Words. In Languages we must learn Grammatical Rules, before we know connected Sentences, and understand Sentences before we read whole Books. Did Mechanicks and Tradesmen teach Apprentices the Fundamentals and Rudiments of their Vocations, the rest would soon follow by Practice and small Instruction; a good Foundation will bear a Superstructure that may stand a Shock, and a good Grammarian will bear the Examination of a learned Linguist.

Labour not so much to have a curious Collection of Books, as to peruse and practise the Contents of those thou hast. Use not Allegories in
common,

common, because common People understand them not, but when thou dost, strain not Words or Sentences too far from their proper Signification, unless thou lend a Key to open them, lest thou be deem'd ambitious of aspiring above thine own or Neighbour's Capacity ; he that speaks in an unknown Tongue, may gratify himself, without edifying others, and bestow much Pains to little Purpose : Words spoken to an Auditory should be adapted to the Capacity of those that hear them.

C H A P. V.

Concerning the Qualifications of a Consort.

TH E finest Cabinets have not always the richest Jewels. The finest Flower has not commonly the sweetest Odour, nor the greatest Efficacy ; neither has the greatest Beauty constantly the best Temper and greatest Virtue.

Seek not a Woman exceeding others for Beauty, unless the Excellence of her Virtue keep Pace therewith, the former exposes her to a Flood of Temptations, against which she is not impregnable without the latter.

Let the Flexibility of her Temper be grounded upon Reason and governed by Wisdom, this renders it virtuous ; she that wants Understanding to distinguish Evils, is not likely to have Spirit and Resolution to withstand them.

The Fancy of the Curious may chuse an Horse, Watch, or other merchantable Wares, for Beauty more than Goodness ; but the ingenious elect Consorts of an healthful Constitution, agreeable Temper, comely Shape and proportionable Vir-

tue, since the three first are frequently transmitted to their Offspring; and tho' the last be not inherent, yet 'tis often instilled by the Instruction of a pious Parent.

Admire not thy Beauty, it is transient, nor thy Riches, they are Inconstant; nor thy Wisdom, tho' Excellent. Humble thy self with Gratitude to the Giver, confessing the unworthiness of the Receiver.

If thou contractest Marriage, first Value the Wisdom and Virtue of her thou chusest, then the Circumspection and Reputation of her Family in a religious and political Sense, the one is a Comfort in all Circumstances, the other may be a Furtherance to thine Increase in Riches; he that marries a virtuous Woman of a pious Family, has a double Comfort; he that marries such a one of an indifferent Family, has a single Share; but he that marries one of that Character from a bad Stock, ought first to prove the Sincerity of her Pretensions, for a good Branch seldom comes from an ill Root: 'Tis better to marry one whose Portion of Wisdom, Virtue and Industry, is in her, than one that has Hundreds without it; the one increaseth thy Substance and Satisfaction, the other wastes both. Tho' the unmarried being religiously devoted are in an uninterrupted Capacity to serve the Lord, yet the instinct in Nature supplies us with many Arguments for a double Life, we must have a Mate to partake of our Joy, and sympathize in our Sorrow; afford us Counsel inclining to Felicity, and conducing to our prudent Management of Business, *a second Self and a second Help*; we must answer the end of our Creation in a religious Life, and in Procreating and Educating those who may survive us therein.

Bashful-

Bashfulness and Modesty are Twins, Ornaments, becoming Men in some, but Women in all Cases, and Antidotes against Sin in both, they are Reins restraining the Females from Actions, unbecoming and dishonourable to their Sex.

Amongst the ancients, Modesty and Bashfulness were certain Indications of a noble and liberal Education, those had Encomiums of Praise and Virtue, and met with Preferment proportioned to their Merit.

Amongst the modern Doctors, 'tis the reverse: Impudence is the best Breeding; and Loquacity, instead of Silence, the most noble Education: Not to be qualified for Conversation of all Ranks, is a Fault; and to make Company uneasy with too much Freedom in Discourse, is a greater. Affect not too much to act the Country *Joan*, nor the Court Lady; neither be bashful to act the good Christian, tho' the unchristian Man may condemn thee for it.

Marry not thy Daughter to a Churl, nor place thy Son an Apprentice with him: His surly Temper will hurt her Constitution, his Expressions will afflict her: What he affords his Family is like the Miser's Liberality, with Reluctancy and Reflection; he'll scarcely afford Necessaries to his own Children, and therefore cannot be Bountiful to other Men's: 'Tis better to be a Servant to a generous and well-natur'd Man, than a Wife to a rich Churl.

CHAP.

C H A P. VI.

Concerning the shortness of Time.

TIME is short, prolong not therefore the Work of thy Salvation, 'tis of such Value that it cannot be purchased with Money, tho' Money in Time may be purchased by Industry; be therefore more careful of the Abuse of Time, which with Application may procure a Patrimony, than of Money, which cannot purchase Time.

Do with Diligence and Delight that good which is thy Duty to do, thou knowest not how long Time thou may'st have to do it in, and let Vanity (the high Road to Iniquity) and that Recreation which seduces from Religion, have the last and least Share in thine Employment.

Did we spend our Time in Piety and Virtue, making them the Master, and nothing inferior to honest Labour and Industry the Servant, we should become good Christians and rich Men; yea, we should have some Time, and much Money, to visit the afflicted, and supply our poor Friends and Neighbours; also we should have more solid and fewer transient Pleasures, more Health and Substance, but less Sickness and Poverty.

Our Career towards Eternity is winged, and meets with no Obstruction, tho' our Race and Perseverance in Virtue, which prepares us for it, admits of many Delays, and frequent Interruptions: Pleasures divert us, Profit employs our Minds, and Sins out-sway our love to Godliness.

Many study Sports and Pastimes, and to spend Time, that inestimable Gem, at Cards and Dice, to pass which in God's fear should be their chief Study; we are by Recreations diverted from Religion

ligion, provoked to Execrations, and to waste our Time and Substance in Vanities and Extravagancy.

Teach me to number my Days, said the *Psalmist*, 'twas that he might weigh his Words in a true Balance, and measure his Works with the Line of Equity, that as his Days decreased, his Works of Righteousness might increase, and he apply his Heart to Wisdom, in making less Provision for the mortal Tabernacle, and more for the Felicity of that immortal Substance, which must have a Residence in Eternity.

C H A P. VII.

Concerning Accounts, Moral and Divine.

TIS the Qualification of a compleat Merchant to keep his Accounts fairly stated, to Correspond duly, to give Intelligence seasonably, and to settle often; this preserves Friendship and prevents Fraud, or Injury on either Side; and if thy keeping Accounts fair with thy Creator hath not preceded this, and excited thee to it, let the Regularity of thine Accounts with Men remind thee of those with thy Creator; so will thy Affairs be settled for the Peace of thy Posterity, and thy Peace with thy Creator be made without Interruption: Keep a Journal of all his Mercies and Blessings, and of his Judgments and Corrections, of all thy acts of Charity and Faithfulness, as well as of thy Disobedience and Immorality, and be careful to Transfer them into the Ledger of thy Life, and if thy Disobedience do out-balance thy Fidelity, and his Mercies his Judgments, be afraid

fraid of future Justice, and endeavour to make Peace with him by adjusting a Balance of Repentance and Reformation.

A sedate Mind, unbiass'd with the Passion of Self-love, is requisite, before we can form an exact Idea of the Event of our Enterprizes; he that steers prudently in Trade must look both before and behind, weighing Inconveniencies with the Left, as well as Conveniencies with the Right Hand; he must compute certain Loss, with probable Profit in some Cases, and certain Profit with probable Loss in others, and then proceed judiciously: Tho' Honey open'd *Jonathan's Eyes* and strengthen'd him, yet the Prospect thereof, in humane Affairs, shuts ours from seeing the Wormwood and Gall, or preparing an Antidote against either.

C H A P. VIII.

Concerning Swearing and Forswearing.

OF all Sins and Enormities, Oaths and Imprecations in personal Conference are attended with the least Share of bodily Pleasure or pecuniary Advantage, and when used through Ostentation, or audaciously contrived by Premeditation in Contempt of the Laws of God and Man they are presumptuous Sins, invoking Divine Vengeance as well as humane Authority to suppress them. When through Cowardice with *Peter*, we deny the Suffering Son of God, to gratify the reigning Sons of Men, this shews our Imprudence and Irreligion also; since by shunning the Aspect and Approaches of Contempt, or Corporal Punishment

nishment from Men, which is sometimes limited in its Execution, and proves always transient in its Duration, we give Security to him that is Omnipotent to endure that Judgment which in Justice he may inflict on our Persons or Substance here, and on our Souls hereafter, whose rowling and penetrating Eye brings us (with *Peter*) to a reluctance for our present and former Impieties, and to true Repentance for the Commission of them; his Mercy to us is greater than ours to each other; not that Man's Severity should terrify us into Disobedience to God, in Dependence on his Mercy, but that his Love and Lenity might induce us as well to condemn Man's Severity, as to remember and reverence him because of his Goodness; and since *Peter*, a Man of avowed Zeal and Integrity (the strongest Obligation to our bounden Duty) abandoned his Lord in Time of Suffering and Humiliation, the Instances of well-natur'd Children unnaturally deserting their afflicted Parents are less Cause of Amazement, which tho' common in many, are commendable in none that practise them.

Let not the passion of Envy, or of Anger so over-rule thy Temper, Reason or Religion, as to excite Oaths and Imprecations to remove Incredulity; or Execrations and Curses against thy Neighbour, because of Antipathy; God will not hold those guiltless who use his sacred Name blasphemously or irreverently, whose Mercy is more denoted in withholding, than our Prudence is in invoking, or our Goodness in not deserving his Judgments; we belch out Oaths in Conversation as if they were meritorious in both Worlds, and Execrations against our Fellow-Creatures, as if they were a laudable Ornament in Conversation: Tho' God offers Lenity and Mercy to us, yet we

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shew Hatred and Hostility to each other; thus the practice of Sin has so removed remorse of Conscience for sinning, that Men say, swearing graces their Discourse, whereas the Grace of God adorn'd the Conversation and Discourse of the Primitive Christians, and taught them to deny Swearing, and to transmit their Testimonies against it to Posterity.

'Tis apparent how apt Inferiors are to follow and imitate the President, and pattern, of Superiors and Elders; if therefore Parents, Tutors and Masters would refrain from this vicious and sinful Habit, their Precepts and Commands being enforced by Example, would be prevalent upon their Children, Pupils and Servants, who abstaining from it in Youth, would rarely imbibe it in a more mature Age.

How different are the Persuasions and Sentiments of Men concerning Swearing! One takes a large Latitude in common Conversation, yet refuses an Oath in Courts of Judicature; another refuses them in Conference, yet uses them in Judicial Affairs, not of Inclination, but of Necessity, (as he terms it) for Discussing of Differences, to rectify the Injured, and retrieve himself from Suffering, or Censure for Refusal; and a third, swears in Court and Conversation: The first is the greatest Hypocrite; the second the best Moralist; but the third is neither a good Moralist nor compleat Christian. Thus Men (saith a certain Author) swear by the Contents of the Book, whose Contents forbids swearing at all; and kiss the Book, which Book commands them to kiss the Son, whose Command is, *Swear not at all.*

From Oaths impartially taken, Men proceed to Bribery to pervert them, and this produces
Perjury,

Perjury, an Offence reprehended in old Times, and highly heinous now in the Sight of God, and shameful as well as Criminal in the Sight of Men.

Those who from Passion, proceed to Execration, shew neither Reason nor Religion; Passion deprives Men of Reason, and an unbridled Tongue shews the Pretence of Religion vain. Such use God's Name with polluted Lips, who will be glorified in the Destruction of those who approach him irreverently: They blaspheme the King of Heaven, when the common using the Name of a worldly Prince would be accounted presumptuous; his Name is like precious Ointment, not to be used in Common, but upon solemn Occasions.

Know well every thing which thou affirmest, but divulge not every thing which thou knowest; he that affirms upon Fame, builds upon a sandy Foundation, leaving his Character liable to Impeachment; he who divulges all he knows betrays Friendship, infringes on the Rules of Civil Society, and causeth Variance among Neighbours; but he that affirms in Evidence, what he has not seen and known, brings Blame upon his Community, and Punishment upon himself; let thine Affirmation be the Truth, and nothing but the Truth.

C H A P. IX.

Concerning Friendship and good Neighbourhood.

IF thine Acquaintance want what thou canst easily spare, accommodate him with it, if thou do it not for Religion, do it for Friendship-sake;

'tis sometimes better to disappoint thy self, than disoblige thy Friend; a good Neighbour is no small part of Civil Society, and a great Comfort in human Life.

Repair Breaches in Friendship, but make none; accommodate Differences, but occasion none; let not petty Discords between thine and Neighbours Children, or Servants, cause Conteſts between their Parents or Maſters; Childrens Malice is ſoon over, and Servants are incenſed, or influenced by their Maſters: If thou can'ſt not have *Abraham's* offer, nor *Lot's* Election, ſubject thy Cauſe to the Determination of others, the Prudence of thine Arbitrator may juſtly inſpect the Cauſe, and his Judgment may impartially determine it.

Borrow little, but provide for thine own Emergencies, lend cheerfully to ſupply others, not for a Penny in the Purſe, if thy Circumſtances will allow it, nor for Pride and Vain-glory, but that thou mayſt be a good Neighbour, as well as be ſo accounted; he that lends nothing, diſobligeth his Neighbour and himſelf in the End, and he that lends all, obligeth a Friend, to diſoblige himſelf; a great Borrower is like to an impudent Beggar, and much alike Welcome.

What thou borroweſt, return duly, ſo mayſt thou be ſupplied again; and what thou lendeſt to aſſiſt a Friend in diſappointment, blaze not abroad, that may Prejudice the end for which it is borrowed; we muſt ſometimes act the real Chriſtian by lending to him from whom we expect no return.

Go not to Law of Choice but of Neceſſity, put the Juſtice of thy Cauſe in one Balance, and the Perplexity, Expence, and Diſappointments at Law in the other; if it prove an *Equilibrium*, call thy Friends to turn the Scale; if for the Law, be well
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advised in thy setting out at the Beginning, let thy Lawyers be of the greatest Skill and Integrity; if thou restrictest them in their Fees, they'll return it in the Mismanagement of thy Cause; if thou conceal the weakest Part of thy Case, thou hinderest the Physician from a right Application.

If Misunderstanding arise betwixt thee and thy Friend, be not shy, but repair the Breach by Conference, if he own himself the Aggressor, extort not the most rigorous Concession from him, knowing thine own Infirmary; if thou art the Offender, prostrate thy self to his Mercy, the stoutest Adversaries are soonest quell'd by Submission: If Misapprehensions arise amongst Associates, foment not the Coals of Contention, but extinguish 'em by the Oyl of Love: A Whisperer separateth chief Friends, but a Peace-maker is blessed.

C H A P. X.

Concerning the Government of Princes, and Obedience of Subjects.

TIS the undoubted Prerogative of Princes to Command, and the Duty of Subjects to Obey; yet as the King of Kings hath reserved to himself alone the Sovereignty over the Consciences of Men, all Princes who derive their Dignity under him, should act in their Sphere, protecting the Persons and Properties of their Subjects, not imposing Laws upon Conscience, the Prerogative of him that's above them, whose Ambition may be abated with the Consideration that they are under Subjection to the King of Kings, to whom for their Govern-

Government and Stewardship they must be accountable.

When the Laws of God, and of our Prince or Parent, contradict each other, 'tis safer to obey the Precepts of the most Incomprehensible King, than to comply with the Edicts of Fallible Princes, since *David's* Integrity was not Proof against *Bathsheba's* Beauty, nor *Solomon's* Wisdom a Defence against the Allurements of Evil; 'tis better to be a *Daniel* in Disobedience to Men, than a *Judas* in Rebellion to God; yet no Disobedience to Princes is to be cloak'd under the Pretexture of Sanctity, without a conscientious Persuasion grounded upon a Foundation of Holy Writ.

The Canopies of Kings denote their Power, the Richness whereof may be valued, their Extent measured, whereunto Men of Nobility and Distinction may approach; but the Canopy of the Supream King is more valuable than the richest Diamonds, whose Expansion is Immense, and higher than Thrones or Dominions can approach unto; yet such is his condescension to Men, that all, without respect of Persons, have access unto him, who fear him, and walk uprightly before him, from the greatest Prince to the meanest Peasant.

A Prince may confide in his Subjects to deliver an Embassy; a Friend may repose Trust in his Associate for Secrecy; a Master may commit his Substance to a Servant, in dependence of his Honesty, and a Father may rely on a Tutor to educate his Son in Humanity and Christianity; he that in any of these acts perfidiously is a Traytor; the first to his King and Country, deserving Death; the second to his Friend, meriting Infamy; the third to his Master, who till he makes Restitution, may have the Disgrace of Dishonesty;

honesty; and the fourth to his Benefactor, deserving Disregard.

The Honey of God's Reward for faithfulness here, sweetens the Wormwood of Man's Punishment for it; but the richest of Man's Rewards cannot dulcify the Gall of God's Judgments; the Rewards and Punishments of the one are Temporary, Finite, Pecuniary, or Corporal; but the Rewards and Punishments of the other are sometimes in part Earthly and Transient, and often perpetual and permanent.

Approach the Almighty with Reverence, thy Prince with Submission, thy Parents with Obedience, and thy Master with Respect; the best Christian is most humble; he is the best Subject, the most dutiful Son and faithful Servant.

Hath thy Prince plac'd thee in Civil Authority, let thine Authority be civilly executed, to the Honour of him that gave it, and the Reputation of him that received it; if thou rulest by Commission and not Affection, thou hast not half the Government, for the latter implants the Observance of the former, which without it will be evaded: A Minister of Justice ought to be as impartial and free from Bribery as *Samuel*, and as wise as *Solomon*, to divide Judgment, and not give the living Child to the Impostor.

If thou art placed in a State of Hierarchy, first rule well thine own Passions, so shalt thou govern thine own Family and Christ's Flock the better, thy private Conduct and Oeconomy will be as lively Oracles calling for Attention to thy Counsels; let thine Admonitions be courteous, thy Reproofs just, yet instructive, and thy Censures sharp, first against the Fact, and next the Agent; he that gives good Advice builds with one Hand; he that gives good Counsel and Example,

ample, builds with both; but he that gives good Admonition and bad Example, builds with one hand and pulls down with the other; Counsel to Piety from impious Livers, is like a Ball that rebounds upon him that throws it; but a pious Exhortation from a virtuous Person, is as Balm that heals the Heart of him that hears it.

He is the best Ruler over others who most commands himself, and has been well govern'd by others; true Suffering for thy Prince in inferior Stations, is the way to higher Preferment under him, and to a right Qualification for it.

Let not the Interest, but the Merit of thy Subjects induce thee to promote them; this encourages Virtue in others, and makes thee safe in thy Promotions; let the Quality of their Preferment be adapted to their Genius and Capacity: To confer great Honours upon weak Heads, makes more Apes and Asses than Statesmen and Politicians; this dishonours the Prince and disturbs the People; a Martial Man seldom makes a good Plenipotentiary, and a Peace-maker rarely makes a good General or high Admiral; as all Growths are gradual, so make thy Promotions; a precipitant one hurries thy Favourite beyond his Capacity, to thy Subject's Discontent, and his Detriment; when he that ascends gradually, learns every Duty by Gradation and Experience; this is easiest for the Prince that employs, and safest for the People over whom he is promoted.

He that is raised to Honour in Princes Courts, must be humble; for as the Acts of Providence are various, so the Favours of Princes are precarious; such are as on a Theatre, seen by all, admired by some, and emulated by many; and if not in this Reign, 'tis likely in the next, that haughty *Haman* may wait on mourning *Mordecai*.

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He that bears a publick Character, ought publickly to support the Dignity of the Character which he bears, seasonably dispatching the Business of his Prince, since what is done unseasonably is not done; and Obedience in Fact, but not in Time, is at best but *Semifactum*. When thou art raised to Honour, first promote the most meritorious, giving thy former Acquaintance the Preference, but to all shew Humility and Humanity, instructing the Ignorant, and comforting the Mournful.

If thou formest an Alliance with a Prince to strengthen thine own Dominions, and defend his, consider if his Wealth and Courage be equal with thine, whether thy Confidence in him may be proportioned thereto; where two are bound the Solvent bears the burden of the Insolvent.

C H A P. XL

Concerning Masters and Apprentices

AN Apprenticeship is a School to learn all Things relating to that Trade and Business to which Parents place their Children, 'tis therefore Incumbent on Masters to instruct them not only to sell for *their* Advantage, but to buy for *their* own; since buying is the first, and selling the last end of Trade; our right Management in the former saves much Time and Trouble, as well as great loss of Interest, and sometimes Principal in the latter: Goods well Bought being half Sold.

'Tis the Duty of Masters to acquaint Apprentices with those they buy of as well as those they sell to, it being their Birth-right; and 'tis the Interest of Apprentices to embrace all Opportunities before

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their Service expires, that may contribute thereto ; it was for that end their Parents placed them, that they might not only learn what to deal in, but who to deal with, and from whom to buy the best and cheapest Goods, as well as to whom to sell the dearest and safest ; and as those Masters who prevent them, have more Cunning than Honesty, for which they cannot account to their Conscience, so those Apprentices who are hindred by them, have more Simplicity than Ingenuity, or Industry, and cannot account for it to themselves, or their Posterity.

Masters, whilst they instruct their Servants in their Duty to them, should not omit to example and inform them in their Duty to God, prudently appointing the Seasons for both, that they might not be busie or playing when they should be employed in praying, nor pray when they should be busie.

Arguments for Pleasure and Recreation in young Tradesmen, instead of Diligence and Application, are young Arguments ; their Pattern joined with their Reasoning, give loose Reins to their Servants, and for want of judging Right at first, they Reproach themselves by Miscarriage at last.

A Tradesman behind the Counter should have no Passion or Resentment ; his Patience and Courtisy without Advantage To-day, may procure him much Profit, with small Trouble To-morrow ; the Seller is Servant to the Buyer ; and as the Fish that plays with the Bait, when humoured by the Angler, is caught at last ; so the Buyer, whose curious Eye tryeth much, when attended by the Seller, is often tempted, and taken at last.

Hath thy Master intrusted thee with his Secrets, divulge them not to his Derriment, lest his loss be thy Ruin ; hath he committed his Substance and
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Children to thy Charge, acquit thy self Honeſtly; that thy Servants may do ſo to thee and thine; an unfaithful Servant within thy Walls is a Viper in thy Hand, and a Serpent in thy Boſom; a bad Servant rarely makes a good Maſter; and a bad Maſter ſeldom makes a good Servant; a marrying Apprentice oſten makes a repenting Merchant.

C H A P. XII.

Concerning Civility and good Manners.

COUGH, belch, ſpit, ſneeze, and yawn as little as thou canſt in ſight of Company, and when inevitable, make as little Sound as poſſible for Decency's ſake.

Expres not Delight in the Affliction of any, 'tis a Demonſtration of Diſregard to him and an inſulting of him in his Miſery; neither Boast of thy Courage, avoiding alſo, to deride the Infirmities, or deſpiſe the Deformities of others.

In addreſſing any Perſon, eſpecially of Diſtinction, hold not thy Mouth ſo near his Face as to bedew him with thy Breath; for all Mens Breath is nauſeous, and ſome Mens intolerable.

Apply to Perſons of Quality with an Air of Regard, rather than Softneſs, by few Words, fewer Repetitions, and the moſt important Truths; being humble and not fawning; with Superiors, courteous and fair-spoken; not over-familiar or ſurly with Inferiors.

In the Preſence of great Men, neither demonſtrate thy ſelf Melancholy nor Muſing; it implies the Abſence of thy Mind in the Preſence of thy

Body, which they impute to thy disregard of them; be not overfree nor too froward.

Look not into the Letters, Books, or Papers of another, neither listen at his Doors or Windows, the one is Immoral, the other Illegal; one implies a Desire to inspect another Man's Business; the other Guilt and Inclination to hear his Expressions, which he may justly utter in Defaming thee; *the Listener seldom bears good of himself*, saith the Proverb.

Look not at him whom thou Accostest, either gazingly, as if thou wer't taking his Picture, or timerously, as if thou hadst offended him: The one denotes Impudence, the other Guilt and Self-diffidence.

Use not at Table any slovenly, or nauseous Discourse, neither smelling to, or finding Fault with the Meat or dressing, nor praising it immoderately; the first nauseates the Apperites of the Guests; the second offends him that entertains, and the last exalts the Nicety of thy Gust above that of thy Neighbours.

Observe not at Table what and how others eat; keep no fullen Silence nor discontented Looks, thine Eye turning to all while thy Face standeth still; neither Eye nor point to one, while thou speaks to another; the first gives Cause of Suspicion, that thou censurest all; the second, occasions Jealousy, that thou art talking of some, or animadverting the Conduct of others.

If thou inviteest any to thy House, shew thy self kind with a cheerful Face, not shutting thy Countenance while thou openest thy Courts; speak not much before thy Guests, of thy costly Entertainments to others, lest they suspect thy speaking the like of them; nor Bustle, whispering to one Servant, and looking angry at another.

Confirm

Confirm not thy Discourse by huffing, cursing, swearing, or laying of Wagers; neither speak thro' the Nose, wrying the Mouth, swelling the Cheeks, putting out the Lips, humming, hauking, or using any affected or unseemly Gestures, which are nauseous and ridiculous.

Use not the Name of God irreverently, nor an Imitation of it, as Dad, inconsiderately, nor the Name of the Devil frequently; neither accustom thy self to speak coarse By-words or indecent Expressions, which are only in Vogue with the Vulgar.

Mock not at pious Persons, or their devout Actions; the Judgment which beset the young Children for mocking the old Prophet, may be thy Monitor; the Acts of Religion are devout and serious, which, as they are ordained of God, so they are offer'd to him, who will punish those that contemn them.

Engross not all the Talk in Company, 'tis unmannerly; neither talk loud, 'tis disagreeable; in repeating Stories, avoid frequently, saying, *Quoth he*, or *said I*, which being seldom repeated, may be often imply'd; otherwise the Connexion of thy Words is obstructed, the Smoothness of thy Sentence hindred, and the Clearness of their Sense clouded.

Use not a direct Contradiction to any, unless it be a very impudent Inferior; and not then, except thou art concern'd, or thine Opinion ask'd; snatch not the Word out of thy Neighbour's Mouth, saying, Thou wouldst say thus; nor stop him short, saying, I know thy Meaning by thy Mumping.

Answer not a Question which is propos'd to another; give not frequent Interruptions to any, nor turn thy Back to him that speaks to thee;
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these are intolerable Incivilities in Conversation.

Speak with Contempt of no Man, lest it bring thee into the same Condition; especially, if a Friend of his be present; say not, 'tis true, I can prove it, yet I pray thee tell it not to any; this brings thy Veracity into Question, implies either thine Enmity to the Person discours'd of, or thy being a Tatler, and one that's Officious in the Affairs of others.

In Company, be careful to watch against Curiosity and needless Enquiries; do not habituate thy self to lolling or staring about, or changing Postures; nor be Nasty in thy Cloaths by much Sweating, biting thy Nails, rubbing thy Teeth, picking thy Nose or Ears, nor handling any Parts of thy Body which are usually covered.

Whisper not to any in Company; hearken not to whisperers in a private Capacity, nor talk in a Language of which the rest are Ignorant; they will Conjecture that thou talk'st of them; but if thou hast any private Business, when none is earnest in Discourse, and the Narration near over, ask Leave, and take thy Friend aside.

To render thy self Acceptable in Company, stay not too long to make loathing, but leave them with an Appetite: Accustom not thy self to frequent and obstinate Arguments.

In Company read not a Letter, even about thine own Business, if it may be delayed; neither commend nor chide thy Servants, nor make thy Person, Family, Relations or Affairs, the frequent Subjects of thy Discourse in the Society of Strangers.

Forbear telling in Company where thou art not well known, any strange Things, lest thou be esteemed a Romancer; tell no lies in Discourse; use no Rhodomontadoes, be not Hyperbolical in
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praising any Person, or Thing : Extravagant Commendations bring Veracity into Question, and are ungrateful to the Hearers.

In relating Occurrences, use not unnecessary Circumstances, clap not in a needless Parenthesis, nor make repeated Pauses or Stops, neither spend much Time in using long and impertinent Excuses or Ceremonies, saying, *pray Pardon me, I know not how to deliver or express myself.*

If Company fall into prophane or obscene Discourse, abandon them if possible ; if thou art bound to stay, make not one of the lewd Gang, nor give a down-right Contradiction to a positive Assertion, saying rustically, *I do not believe thee.*

In speaking, use not too little Gesture, like an Image without Life, that's not Gravity, but Stupidity ; nor so much, as to throw thy Arms about like an Antick, that's Foppery.

When a Person hath informed thee of any Occurrence, do not stare at him, and ask him *what he said*, that shews thou contemnest the Relator and mindest not the Relation.

When thou talkest with any, fix not thine Eye constantly on another Object, that betokens Amazedness, nor let thine Eyes rove round, it denotes thy musing at something else, nor turn thine Eyes one way and thy Face another, it signifies either Simplicity or Knavery.

At all Houses where thou goest, leave the Servants satisfied, otherwise they'll blast thy Character.

In Company thou mayst freely Discourse of Matters of Learning, Philosophy, Poetry, ancient and modern History, Government of foreign Princes, and in a Word of Generals, which may be least Offensive, and most Acceptable and Instructive to the Company.

Abstain

Abstain from dissolute and foolish Laughter, from petulant Jest and unseemly Jeering, which may turn anyone out of Temper; desire not the highest Place, nor be troublesome in debasing thy self to the Lowest.

If thy Friend tell thee of thy Faults, be not angry and begin to deny them, nor use thy self to affect a Smile upon every Man; 'tis rather a Sign of a vain Mind and treacherous Disposition, than of a cheerful Spirit and friendly Temper.

Above all Things avoid Affectation in Posture, Gesture or Address; the best bred Men, as they came to be so by Use and Observation only, so they practise it without Affectation.

C H A P. XIII.

Concerning Life and Death.

THE Life of every Creature exists according to its Nature; Vegetables have Life without visible Action, the continuance of which sometimes depends upon God's Providence and Man's Prudence that governs them; the Life of Sensitives is attended with a Natural, if not a Rational Instinct, for the continuance and preservation of it, both from natural Causes and common Casualties tending to curtail it; yet their Life and Action is subject to him that forms, and sometimes to Man that rules them, for their Duration or short Continuance; these are so much dependent on each other that there's no Action without Life, and rarely any Life without Motion, tho' sometimes not perceptible.

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The great Creator hath endued Man with two noble Principles above the rest of his Creation, *viz.* Reason, and a Principle to instruct him in Religion; the one to govern his humane Actions, the other to rule his religious ones; yet so prevalent are our vicious Appetites, that they are sometimes predominant over both, reducing the Body to Misery, tho' it were of Brass, and entailing on Posterity, a Multitude of Infirmities; thus Substance is decreased when numerous Diseases disable us from increasing it; and tho' these Extremities require abundance to sustain us, yet Poverty and Infirmary attend us, and accompany each other as the Effect of our Extravagancy; a Practice inferior to Animals, who naturally provide for Life and Sustenance against all Attempts; much less do they usually contribute imprudently to destroy either.

As the gratifying of our sensual Inclinations is too often our Religion, so we delay the Consideration of Death, as if it's ever-approaching were ambiguous, or its tremendous Message might be postpon'd at our Pleasure; Sanctification, the necessary Preparative for it, is omitted, as if it might be commanded in our Will and at our Limitation; thus Man, who should act in suberviency to his Saviour, assumes a wilful Sovereignty over the Dictates of his Monitor, and tho' he professes a Belief of Future Judgment, yet lives as tho' it must necessarily justify his present Conduct: Yea, the Horror of future Punishment for Wickedness, which should deter us from committing it, and the Consolation of heavenly Rewards, which should encourage us in the prosecution of Virtue, are buried in the Grave of Oblivion by our Actions, which are as publick and living Monu-

ments of our Shame and Contempt; and tho' we deny posthumous Purgation, and allow, that no Impurity can enter the heavenly Kingdom, yet we prefer Matters of the least Consequence before those of the greatest Importance, and defer the Work of Sanctification to the last Moments, which then, thro' the Impenitency of our Hearts, or the Predominancy of our Infirmities, we take no Care about, or cannot accomplish.

Let the Bitters of Life, thy Losses and Crosses, abate thy exorbitant Pleasure in its sweetest Enjoyments; and let the Sweetness of thy former and present Possessions, thy Health and Prosperity, extenuate the acid and stinging Afflictions which some time befall thee; this brings Humility and Moderation on the one hand, and Patience with Contentment on the other, making an Equilibrium of Temper and Inclination in the various Dispositions of Providence and Vicissitudes of human Life.

Our Passions being over-whelmed by the Solace of our Substance, do make us forget the Inconstancy thereof to us, and our short continuance therewith, yea, and even the Certainty and sometimes the Suddenness of Death also; which as it is now and then unacceptable even to the Righteous, for this or the other Reason; so it is formidable to the Ungodly and Iniquitous, for the most important one, their Non-preparation for it.

As Heaven hath set us an Example of his greatest Care for our future Happiness, so ought we to copy after it; and as the Omniscient hath sometimes proportioned his Temporals as a Physician doth his Medicines, the one to the Condition of the Mind for its Furtherance in Spirituals,
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the other to the Constitution of the Body for helping its Infirmities; so ought we to be content with our Lot, remembring, that he who constantly turns the Point to the Magnet of Virtue in the Heights of Prosperity and Extreame of Poverty, will surely arrive at the Haven of Happiness at last.

C H A P. XIV.

Concerning Credit in Trade.

K E E P sacred thy Credit, as a good Christian, by speaking and writing truly concerning thy self and all Men, as well as by acting sincerely, respecting them; a common Detrafter should be abhorred as a common Barretor; his Neighbours joining should depreciate him, that his Tongue might be no slander, nor his Breath be any blast.

Praise not thy Goods contrary to Judgment above their Worth, nor depreciate thy Neighbour's below their Value; he that praises his own or dispraises his Neighbour's Goods beyond Truth is laugh'd at by wise Men, abhorred by good Men, and avoided by honest Men; a Tradesman ought no more to tell a Lye in his Shop than a Parson in the Pulpit.

Denote thy Veracity as a good Moralist, by a punctual Performance of thy verbal or manual Promises, from which let no Inducement avert thee, nor any Fear deter thee, since a Non-performance is a Loss of Credit and Money; which as it is the Life and Blood of Trade, when the one Stagnates, the other fails of Consequence.

'Tis more honourable to avoid Promises than their Performance ; to keep Silence than to speak Untruth, and to write nothing than Lies : Writing is an artificial and deliberate way of Speaking ; and as natural Elocution, should be duly digested, so the Artificial has double the Opportunity as well as Necessity for it ; because of its future Validity and Permanency.

There are many ways for a Tradesman's Ruin, but few for his Rising ; he that takes too much Credit, and neglects the Attendance of his Business, the selling of his Goods, and getting Money to make punctual Payments, is in great Danger of losing Credit ; but he who gives larger Credit than he takes in Sums and Length of Time, is in greater.

Trust not thy Goods to Persons without a certain Knowledge of their Characters and Circumstances ; a Man safe in Circumstance, being about to sell large Quantities of Goods to a sinking Trader, or to a fraudulent One, should be warned by his Neighbours who know the Circumstance of both ; otherwise their Silence is accessory to his Ruin.

Let thy stated Conversation be amongst Tradesmen, for thy Benefit and Instruction, and associate with Gentlemen only for thy Diversion. A Tradesman's spending much Time with Persons of Quality, injures his Substance and Credit also ; his Neighbours foresee, and his Conduct foretells his Ruin ; a Gentleman rarely teaches a Tradesman Philosophy, but a Tradesman knows what a Philosopher need not be ashamed to learn.

Let thy Trade be proportioned to thy Ability ; let thy Industry be suited to thy Trade, and let both be adapted to thy Necessity ; so wilt thou have the Credit of the Rich, the Profit of the Prudent,

dent, and the Character of the Just; attempt not any thing which thy Ability and Application cannot accomplish; all these detract from thy Credit and render thee contemptible amongst thy Neighbours; there's more Profit, greater Credit and Satisfaction of Mind by a Commerce carried on within the Bounds of our Ability and Capacity, proportioning our Expence thereto, than by an extravagant Trade without the Bounds of both, for saving Credit warily raises Stock at Home gradually; and that Stock at Home qualifies us to give Credit Abroad.

Publick Credit is necessary to be supported, and Men of weighty Purse and publick Spirits are proper Instruments for it; but such who engross the Species of a Kingdom, to export it for their private Lucre and to a publick Detriment, or who lend it out at exorbitant Interest to the Indigent, when they have it from others *gratis*, are a Nuisance to the Nation they live in; such private Lucre turns to publick Loss: These are like the Eagle that rescues the small Birds from the Hawk to destroy them sooner, with this Variation only, that this doth it violently by Rapine, 't'other Subtilly in Pretence of Friendship.

Money-changers ought not to change Virtue for Money, lest Heaven make them to lose what they gained, to gain what they lost.

If thou hast desperate Debts due to thee, apply diligently, yet courteously, for Payment; if thou canst not get all, take what thou canst get, and Security for the Remainder; blaze not Abroad thy Debtor's Difficulties, if that don't prejudice thy Character, it may hurt his Credit, and hasten thy Suffering by him; if he be one of bad Principles, use first persuasive Arguments, next Threats to induce him to pay thee, and chuse rather Security

rity than Arrestment, and Composition than Confinement; tho' desperate Diseases should have desperate Remedies, yet sometimes this desperate Cure is worse than the Disease.

He that confines a Man for Debt who would pay, but is not able, injures his own Interest, and the Person that is imprisoned, does Injustice to the Commonwealth, by depriving it of a Member who might be useful; he shews much inhumanity and more unchristianity.

If thou make use of Bayliffs, know them to be Men of Application, and of the best Principles; the first without the latter may defraud thee wittingly, and the latter without the former, may disappoint thee negligently; those Miscreants should only be used as Medicines upon extraordinary Occasions; they prey upon the Distressed of their own Species, and are fit to have none in their Power but Horse-leeches, their Fellow-Creatures.

C H A P. XV.

Concerning Accomplishments and Adventures in Business.

LET Justice be the Foundation of thine Enterprizes, then mayst thou expect Success; if they are important, take Counsel respecting the Manner how and the Season when to accomplish them; weigh Conveniencies with Inconveniencies for thy better Conduct; then let thy Expedition be according to its Occasion; too much Rashness brings Repentance, and Delays are dangerous.

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In new Projects look before thee, if the Prospect be good that furthers thy Resolution, Resolution brings Diligence, and Diligence Dispatch, which is often crown'd with Success.

Risque not the Properties of others when thine own is not sufficient for Reparation; that's an Injury to thy Credit, and an Injustice to thy Neighbour.

Adventure not all thy Substance by Trust or otherwise; that leaves thy Machine without a Foundation to build upon; cautious Undertakings prudently managed, are providentially blest.

Risque not thy Reputation by dallying with Sinners, or their Snares; bad Circumstances are great Tokens of bad Actions.

Run not thy Person into imminent Danger without Cause; he that does it, is accountable to God and his Family for the Consequence.

In all thine Appointments keep a Reserve for the Disposal of Providence and interrupting Accidents; make them not too long before-hand; for a Bird may report them, and intervening Accidents, in the Interval, may prevent them; first therefore consider, then consult, and afterwards conclude; for hasty Appointments often produce abortive Accomplishments.

If thine Appointments chiefly relate to thine own Family, consult, and have the Concurrence of those who must be Sharers in the Event; so shalt thou preserve Peace, in thy Family, find Sympathy in Sorrow, and mutual Joy in Success.

Make Bargains punctually, and as punctually perform them, as thou expectest Justice precisely from thy Neighbour; give him no Cause to complain of thy Non-performance; delays of Justice are a perversion thereof.

Cancel

Cancel pecuniary Obligations by Repayment; amicable Acts by Retaliation, and old Offences by seasonable Remission; the first secures thy Person, and establishes thy Credit and Tranquillity; the second shews thy Strength of Memory in retaining, and Gratitude in returning Favours; and the last denotes thy Mortification in forgetting and thy Virtue in forgiving Injuries.

Chuse thy Counsellor for his Capacity and Integrity; a knowing Man without Integrity, may mislead thee Intentionally; and an honest Man without Knowledge may do it Inadvertently.

In matters of Importance duly deliberate, and hear the Counsel of many, but comply with the Advice of those that concur with thy sedate Sentiments.

Let Business be maturely consider'd, seasonably begun, and diligently managed; so shalt thou escape many Inconveniencies; have a timely Ending and a good Production.

He that begins the Apprenticeship of his Ingenuity and Invention in old Age, seldom brings it to his Profit or his Projects to Profit and Perfection; for late Learners rarely take the Ply to be good Scholars, except they are unfix'd and reserv'd, open for Instruction; they that delight in Trade, will be diligent in it, and are often enriched by it; for we do not merit Earth by being useless therein; and as our Days are not to be ill employed, so they are not to be unemployed.

Let Persons whom thou employest be acute, yet flexible to thy Instructions, diligent in Business, yet patient in Disappointments, and Courteous, yet faithful to discharge the Confidence reposed in them; so will thy Business be accurately handled, no Opportunity omitted to compleat it; nor Havock made with too must haste about it;
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Thy Family will be easie with well-condition'd Servants, and thy Substance safe with conscientious ones; evil Servants, by pernicious Conduct and Counsel, bring thy Children into evil Courses to their Ruin, and thy Substance into great Devastation to thy Detriment.

Well understand the Business which thou undertakest; he that begins Projects should guard Adventures with certainty of Profit to sustain the Event of unforeseen Losses, otherwise they are as perilous as Fire amongst Gunpowder; yea, then also, when the Risque of unforeseen Perils and unexpected Losses does out-balance the Probability, or even the Certainty of the Profit that induced us to project them.

Sometimes the Invitation of a Friend, or our giving way to Pleasure is a Snare to the Mind, which attracts the Body from the Exchange or Warehouse to idle Company, to the Loss of Commissions and of our Customers, both Buyers and Sellers; thus being out of the Way of Business, is the Loss of Business; and the Loss of Time is the fatal Loss of Money; this cheap Invitation costs dear; and this Pleasure out of Shop deprives us of Profit in it; for he that will support a Trade, must give due Attendance and Application; and he that will keep his Business, must keep in Business; he that Trades in Jest, will break in Earnest, for Trade neglected is Trade lost.

Proportion thine Equipage, Household-furniture and Shop-finery, as well as Household-expences, to the greatness of thy Stock and Profits of thy Trade; if therein thou findest Difficulty, let the Error be on the Right-side, prudently refraining an Excess, rather than prodigally exceeding the Bounds of either: He that at first expends much Money in rich Furniture, beginning where he

should end, that beginning will come to a sudden End ; he that spends half his Stock to make a fine Shop instead of a full one, changes the real Stock for the Imaginary ; and he whose Table is an Emblem of Luxury rather than Frugality or Plenty, brings on his Substance a slow Fever and gradual Consumption.

Be diligent in driving thy Business, that thy Neighbours drive thee not out of it ; he that does not delight in Trade, 'tis to him a Bondage not a Business ; and he'll never thrive that cares not whether he thrives or no.

Launch not thine Arms into Trade beyond thy Stock and Capacity ; going too far into Trade is like the unexperienced Swimmer going out of his Depth, which endangers his Life by sinking ; he that over-trades, is like one that over-lifts himself ; the one strains his Sinews and breaks some of Nature's Bands, whereby he is made a Cripple ever after ; the other over-strains his Credit, the Life and Blood of Trade, which is hard to be retrieved ; the Loss whereof is the Loss of Money. This as by a Concatenation or Multiplicity of Chains, ties us to innumerable and indissoluble Incumbrances and Inconveniencies, which we with Difficulty loose ; sometimes whilst we unloose one, we tye two the faster ; and at last, without our Friends Assistance, we utterly Sink ; yea, he that over-trades himself is like one in a Quick-sand, that the more he strives to extricate himself, the farther and deeper he sinks.

In writing Letters about Business, be concise, explicate, and expressive in Matter, Time and Manner, avoiding Repetitions and Impertinencies, as well as Sentences of doubtful Signification ; since such are not binding upon their
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Author, and leave Correspondence at Uncertainty to their Reader and Receiver.

Book-keeping is like a repeating Clock, the one tells the Time that's past, the other the Time and Occurrences thereof; therefore let thy Books and Accounts be regularly kept; a Merchant's Books and a Christian's Conscience should be kept clear and clean; he that's not careful in both will not be able to give a good Account of himself to God and Man.

As great Danger attends the trusting of bad Servants, as to their Negligence of Business and Embezzlement of Effects, who should not be left without Government, since they are not capable of governing themselves; so there is an apparent Hazard for the grave and teaching Partner to trust to the Giddy, or for the Rich to join in Fellowship with one under Incumbrances, or addicted to Extravagancy, in which Cases, the Master's or rich Partner's Wealth is in Danger to be diminished by Fraud or Negligence of the one, and Mismanagement or Incumbrance of the other; yea, a Master who has the Charge of a Family so Incumbently upon him, that he, not only may, but must take care of, and provide for, should despise that Diversion which diverts him from what's necessary, and which Necessity makes a Duty, viz. Application of Hands and Head to Business for Maintenance of his Family, since he who makes Pleasure his Business, will never make his Business a Pleasure; and without this, the Master is often absent from the Head of his Trade, and not being employed about his lawful Business, Temptations are busy about him, and his good Apprentice, Foreman or Partner, also whose Continuance with him is Temporary, being intrusted not only in his Business, but with

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it, takes the Opportunity to acquaint himself with, and Ingratiate himself into the Favour of his Customers, both Buyers and Sellers, so that when they come to Part, taking Warehouses adjoining to his, they wound his Trade and worm him out of his Business.

Chuse thy Correspondent for his Substance, Integrity, Application and Ingenuity; the first is a Pledge for thine Effects, and a Bulwark for thee in Time of need; the second will engage him to follow the Golden Rule, *in doing as he would be done by*; the third will induce him to make advantageous Sales and speedy Remittances; and the last will enable him to know the Value of thy Commodities, and the best Customers for them.

C H A P. XVI.

Concerning Abstinence and Temperance.

EAT sparingly, and not sumptuously; drink seldom, and let it not be too strong; sleep seasonably, and not too much; so shalt thou have a good Constitution, a lively Wit and strong Memory.

Thy Body is the Cabinet wherein the Treasures of Wisdom and Knowledge are repositied. He that destroys the Cabinet, must be accountable for the Jewels to him that gave them.

He that is regulated by Temperance, and improved by Industry, is either a Man of Reason or Religion; he gives Counsel to his Sons, and a Pattern to follow it; Substance, and Instructions how to manage it; he has enough, and thinks it so; who Feasts the Poor with what the Epicure Surfeits

feits himself; he may leave a wise Son to inherit the Virtues, Estate and Constitution of his Ancestors.

Temperance increaseth the Pleasure of ordinary Fare, making it's Sweetness equal to that of the greatest Varieties, and the more simple our Food is, the less need have we for a Physician; the Body being more robust, and the Spirits more vigorous; Crudities are prevented, Humours lessen'd, and Infirmities check'd; yea, the Senses, Stomach and Digestion are kept right, clean and good.

In former Times, and foreign Countries, those who eat Pulse, Rice, Lentils, Cresses, coarse Bread and drank Water, enjoyed a healthful Constitution, and lived to an advanced Age; and the four Children mentioned in *Daniel*, who fed on Pulse and Water, were fatter in Flesh, and fairer in Countenance than those who eat the royal Dainties, for the Variety of our Meats and Drinks, create various Spirits, which Disorder us, and the Expence of our Misery is greater than that of our Happiness; for tho' Wine was formerly called the Milk of old Men, yet by the immoderate Use of it, old Men and young Ones too, are made Children: So that Gout, Gravel, and infinite Infirmities attend us, which are also furthered by the common and excessive Drinking of Brandy, and other spirituous Liquors, which prey on the Vitals, and destroy the innate and native Heat.

Brandy is a Spirit that will exhaust thy Spirits and Substance also, when drunk for common Use, it is a common Enemy; in Cases of great Emergency, when no help is at hand, it may relieve thee; when other Restoratives are near, shun it as an Enemy; 'tis like a Lion greedy of Prey, give it a full Stomach, and it falls on to destroy what would Offend and Destroy thee; when taken o-
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therwise, it is an Enemy in thy Bosom that fawns
and Smiles in thy Face, but Preys on thy Vitals.

C H A P. XVII.

Concerning Casualties and Adversities.

MANY Casualties befall us here; when we cast the Lot for the Cause, we should learn with Patience to bear the Effect, but when 'tis cast by Heaven without us, we must be Thankful, being assured that the Consequence is for Advantage within us; tho' God's Chastisements be many, yet his Comforts are more; and tho' natural Parents may sometimes correct for their Pleasure, yet our heavenly Father never smites for his Pleasure, but for our Profit.

Families, Cities and Kingdoms, differing for private Interest, when attacked by a common Enemy, have one common Interest in all Hearts, and one universal Assistance and Combination in all Hands.

Publick Calamities reconcile Persons distant in Affection, causing universal Sympathy; and common Sufferings cement more in Union than general Tranquility; Heaven sees meet, that the Branches of our Suffering here should be many and transient; that the Tree of our feeding hereafter might be one and permanent.

Care more to be rich, than to be so accounted, and more to be virtuous than either; he that would have the Fame of Riches, which he has not, is a lover of Vain-glory; and often to his Detriment, aspires to that Ambition which by his Ability is not supportable; Riches without Virtue, are uncer-

certain in their producing Satisfaction, and in-
constant in the continuance of that Comfort which
they produce; but Virtue without Riches, makes
Poverty and Adversity profitable, brings us with
Safety, through Tempests in the Ocean, and lands
us in Security at the Port of Felicity.

Husbands void of Care to provide for their
Families, denote Infidelity, having denied that
Faithfulness which they promis'd before Men, and
that Faith which they professed unto God.

To be over anxious about earthly Things, shews
a Distrust and Independency upon the Providence
of the Almighty; but to have a great Care for
the Soul and a moderate one for the Body, is a
Token of a good Christian and prudent Man.

The Sins which ruin some Men, and the Mis-
conduct in Business which destroys others, should
be as Cautions to us to escape the Rock upon which
their Faith was shipwreck'd, and avoid the Bait of
Covetousness, whereby they were allured to the
Loss of Credit and Substance also.

Seest thou a Subject disinherited by his Prince,
a Neighbour punished by the Magistrate, or a
Child corrected by his Parent or Tutor for Re-
bellion, let those Punishments be thy Cautions, that
thou mayest be a loyal and dutiful Subject to thy
Prince; honouring Government and Magistracy,
as God's Ordinance, and obeying thy Parents and
Tutors; the former, as the Originals of thy Be-
ing in the World; the latter, as the Cause of thy
Compleatness and Politeness therein.

The high Road to a lasting Crown and uninterru-
pted Reign is gradual, as well through the va-
rious Steps of Suffering, and Subjection, as by the
different Degrees of Honour and Promotion, by
which we ascend to the highest Puncilio thereof;
thus the Prince, who in Minority, was subser-
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vient to his Father's Sovereignty, learns by his Subjection and gradual Preferment, the Duty of Subjects, and the Power and Policy of Princes; this is best for the Prince and happiest for the People.

Riches are necessary Ingredients to dulcifie the Bitters of human Life, *viz.* natural Wants and Afflictions; the sweetness of the Expectation whereof exceeds that of their Fruition, it being render'd minute and inconsiderable by the Afflictions attending us for fear of losing, and the Care for preserving them, from a Knowledge of their Inconstancy, which should abate our exorbitant Love towards them; this World being a Miscellany of Contrarieties, of which the most Royal Diadem, the most flourishing Commonwealth, the greatest Prosperity, and longest Series of Health daily admits.

Affliction and Adversity are Messengers often sent, but seldom sent for; they are not always the Punishment of our Iniquities, nor are Riches the Merit of our Virtues; were that the Standard, the Rich would have two Kingdoms, but the Poor none at all; God sometimes denotes his Love to us by Chastisement, in this World, that ours might be shewn to him by Contentment, and by Enquiry after a Better; but reserves the Punishment of the Ungodly to the World to come.

We are sometimes Accessary to a bad State of Health and Circumstance by our own Folly and Intemperance; those *Felo's de se* have true Cause to repent for destroying that which they cannot retrieve; but none to repine because the Action is their own and the Punishment is proportioned thereto.

If temporal Losses befall thee, consider whether they may be repairable; if they are, use prudent Means to recover them; if not recoverable, re-
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pinning aggravates them ; Patience is the best Remedy ; he that is smitten of God for Iniquity, should kiss the Rod and him that sent it ; if thou receivest the Message with Contentment, he that sent it will revoke the Messenger.

Adversity is a Touchstone for Tryal of Friendship ; he that continues stedfast in those Extremities, shews that his Friendship is not only Skin-deep, that in Winter loseth Life and Vigour, but is grounded on a Principle of Virtue that out-lasts Storms and Tempests ; when as that Friendship will not remain to the End that is promoted for Self-Ends.

Adversity hath shaken the Affections of those who stood in the nearest Degree of Relationship ; he therefore that in this Circumstance stands firm and immoveable, is to us whatsoever we want, and he possesses ; in fine, he is the Perfection of human and an Emblem of heavenly Enjoyments : In him mayst thou safely confide. *O Rara avis !*

Such is the Nature of Temporal Enjoyments, that the Increase of them, and of the Desire after them, accompany each other, notwithstanding the shadowy Satisfaction in the Enjoyment thereof is often interrupted by the shortness of their Continuance ; thus the Merchant, by the Failure of his Debtor, or by the Redundancy of Fire or Water, is deprived of his Substance and Satisfaction also ; and the Son, by the sudden Decease of his Intestate Parent, or by the Claim of another Proprietor, is deprived of his expected Inheritance ; yea, the Husband or Parent by the inevitable Stroke of Death, in a Moment, is bereav'd of his affectionate Consort or dutiful Offspring ; whereas in Spirituals we receive Strength in our very Petitions for them, and solid Satisfaction in the Enjoyment of them, which are certainly continued to

us, if the Fault be not ours; and as the Acquirement thereof increases, so doth the Certainty of their Continuance, and the constant Contentment which attends their Possessors; and tho' Temporal Affairs succeed not, the Contentment arising from our spiritual Enjoyments supersede the Disappointment of the Temporal; the Contentment attending heavenly Fruitions bringing Earthly ones into Contempt.

In Affliction, let Hope be thy Tower, Faith thy Fortrefs, and Innocency thy Castle of Defence; so shalt thou be Patient in Trouble, Cheerfully contented in Poverty, and securely surrounded in Time of Tryal from malicious Men, and Satan's Subtilty.

Be not too Importunate in craving Favours of Men, the best Men are most Modest in asking, but not always most successful in receiving; 'tis easier to obtain a Favour from thy Friend, by shewing Indifferency and Curiosity, than by too much exposing thy Necessity, the one raises the Ambition, the other damps the Inclination of the Donor: We are apt to serve those that need not, rather than those that do.

Poverty is like a deep Tincture, that makes the Splendor of thy Person, Character and Reputation look dim, 'tis a Cloud that Eclipses thy virtuous Actions and religious Performances, not amongst Sinners only, but reputed Saints also; it disqualifies us from compleating many laudable Actions, and noble Achievements we incline to, since the Poverty of the Purse brings the Person and Performance into Contempt. He that would be accounted Virtuous, Wise, and Brave, must get Money; he who gets it honestly, may spend it honourably; but he that gets it otherwise, shews more of the worldly than moral Man, and less of the good Christian than either. As

As Physick, so Poverty, is not Toothsome but Wholesome ; some Constitutions require the one, and some Inclinations the other, yet neither are always sent in Anger for our Destruction, but sometimes both in Mercy for our Restoration.

Instruct thy Children by Pattern and Precept not to spend Money extravagantly, but to spare for retrieving the Indigent from Poverty ; let them not learn to taunt at and condemn the Poor, but Commiserate them, and Communicate to them ; the Extent of thy Charity should be proportioned to thine Ability, and the Receivers Merit and Necessity, with this Distinction, that tho' the Miserable are to be relieved by the Merciful, yet a virtuous Indigency hath a preferable Title to a vicious Extravagancy, for tho' we should do good to all, yet the Redundancy should be to the Righteous ; and tho' we should be kind to Strangers, yet our Neighbours and Friends should have a double Share, and may doubly deserve it.

If it be more blessed to give than to receive, then Temporal Riches are sometimes a Blessing, calling for Gratitude from the Receiver, and thy Communicating them to the Poor, draws down a Blessing from the great Giver, which is increased by the Merit and Prayers of the indigent Receiver.

It is more rare, and praise Worthy, to bear Poverty virtuously, and with a noble Mind, than to know how to heap up Riches ; as he that hath nothing, is counted but Poor and Miserable, so also is he that is not contented with what he hath.

For sake not thy Parents in old Age and Infirmary, the Originals of thy Being ; nor thy Friends in Adversity, the Originals of thy Prosperity ; the first is Inhuman, the other Ungrateful, and both Unchristian.

C H A P. XVIII.

Concerning Riches, and doing good therewith.

IF Riches Increase, augment thy Love to the Giver of them, still admiring the Original more than the Copy, and the Fountain more than the Stream; the Poor are engaged to love God, but those who from a State of Poverty have an Addition of Plenty, are under a two fold Obligation, and have a double Opportunity to express it.

Riches, however highly esteemed amongst Men, are not always given by God's Providence as a Blessing, but come by Permission as the Effect of our Industry upon our earnest Petition for them, and Promises of rightly applying them, to prove our Sincerity and Stewardship thereof; they are removed from us not always in Displeasure for our Punishment, but some times in his Providence for our spiritual Amendment; he who Measures his own or other Mens heavenly Treasure by the Enjoyment or Disappointment of the Earthly, forms an uncertain Judgment of both; Riches not being Righteousness, nor Gain, Godliness, neither are they infallible Indications of either; Virtue is like precious Odours, most fragrant when they are crush'd or incens'd; Sufferings and Adversity do best discover Virtue, as Prosperity doth Vice.

As Riches and not Merit, are now become the Ensign of Honour; so Poverty, and not Iniquity, is of Contempt; the one induces us to despise Virtue and court Riches; the other by our Contempt of Poverty, inclines us to commit Iniquity to pursue Wealth; thus Men in low Orbs, but of excellent Endowments, seeing Poverty contemned,

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as if it were the Punishment for Iniquity, do disregard Heaven and Virtue, and pursue this World with its Riches, to their own Ruin; yea, whilst we make the Riches of Persons the Basis upon which we build our Esteem of them, and our high Conceptions concerning them, caressing and having them in Vogue, of what Qualification or Capacity soever, preferring them to the Chair of Justice and Seat of Judgment in Church and State, we confound the Decree of Heaven, and invert the Order of the great Creator: Thus Children, by Counsel of their Parents, are contracted in Marriage to deformed, unhealthy, and ill-natur'd Conforts, whom they neither liked nor loved; this intails on them a Life of Misery, raises Factions in Families, and produces an unhealthy and deformed, as well as a vicious and ill-natur'd Offspring.

Riches prompt Youth by Ambition and Extravagancy, to forsake the pious Paths and Practices of their Parents; where one Child of an opulent Fortune proves virtuous, many do not; we are apt to adore the Rising Sun; and this Adoration brings the Parent with his Counsel to his Son into Contempt.

He that would be truly rich, should endeavour not so much to increase his Riches, as to lessen his Desire; because he who fixeth no Bounds to his Desire, is always indigent and necessitous.

Money is only useful to supply our Wants, and as it was intended to serve us, they greatly Dishonour themselves who are brought into Servitude by their Servant.

He that gets a Fortune by Industry, is preferable to him that had a plentiful Patrimony left him to inherit; and he that acquires Riches honestly, may enjoy them peaceably and transmit them to Posterity with Honour.

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Shun that Employment which aggrandizes some by the Misfortunes of others, for there's Temptation therein to seek by Dishonesty thy Neighbour's Injury; but if thy Parents have placed thee in such a Vocation, either change it for a better, or act conscientiously therein, so will thy Peace and Character be promoted, and thy Substance be bless'd to thee and thy Posterity.

Succour the Oppressed, prey not on their Substance; relieve the Distressed, and make not Havock of their Goods; help such as are loaded with Poverty, and take not such an Advantage of their Necessity as to under-rate their Goods, and enrich thy self: Comfort those afflicted with Sickness, and redress the aggrieved by unjust Suitors for their Substance, and overcharge not thy seasonable Defence of them; he that spoils his Neighbour to enrich himself, violates the Royal Law, in doing as he would not be done by, and the human Precept, in taking his Neighbour's Property to himself, he shews the Quality of Brutes that prey on their own Species, but not of Men and Christians that should love each other; this is the Gain of Ungodliness that seldom lasts long, or is accompanied with a Blessing to its Possessor: The taking an Advantage of others Necessities to enrich our selves, shews little Humanity and less Virtue and Christianity.

If thou sustain the afflicted, do it for thy Saviour's, not for their Substance sake, and if thou defend their Substance, do it for their own and Family's, and not for Lucre's sake; accuse no Man falsely, nor thine Enemy, tho' truly, for Revenge or Reward; an ill-grounded Defamation often rebounds upon its Author; he that takes Vengeance, God's Prerogative, into his own Hands, often Wounds himself thereby; and Rewards to Informers

Informers render their Testimony precarious, shew their intended Prey upon others, and make them obnoxious in the Sight of God and good Men.

If thy Fortune, Parentage or Learning be superiour to thy Neighbours, shew thy self Affable and Courteous, knowing that all Nations are of one Blood, and he who exalted thee, and abased him, may abase thee and exalt him; he is a wise Man and good Christian, who is not puffed up with the Punctilio's of Preferment, nor dejected beyond Measure with the Adversities of Fortune.

When Favours are conferred on thee, endeavour to retaliate them, if not in thy Power, proportion thy Gratitude to the Design of the Donor, the Value of the Gift, and the Unworthiness of the Receiver; Gratitude for Favours, not in thy Power to retaliate, is like Water pour'd into a Pump, that often draws more; there is as much Magnanimity in Acknowledging as in doing a friendly Action.

In Beginning thy Business, or Calling, first consider its Justice, and next its Profit, and thirdly, thy Capacity to follow it; a just Employment without Profit, is tedious to its Practitioner, and a profitable one without Justice brings the Gain of Ungodliness and Sin of Oppression, which blasts him that receives it; undertake not that Vocation which hurts thy Constitution, nor meddle with that Business, which neither thy Purse nor Prudence is sufficient to prosecute.

Actions denote the Quality of the Mind, as Fruits do of Trees that bear them; when they are not duly considered, nor rightly intended, though their Event incline to Virtue, yet do they lose their Reward and Authority; 'tis necessary therefore to have a right Conception and true Digestion before the Productions can be Sound and Weighty.

CHAP.

C H A P. XIX.

Concerning Indulgence of Parents, and Ignorance of Youth about Religion.

THE Consideration of the Ignorance of Youth of the Principles of Religion, of the Rules of Civility and Rudiments of human Literature, has ministred to me just Cause of Affliction and Astonishment, as well as mental Reflection on the Negligence of their Parents, who don't inform their Judgments, nor impress on their Minds the Principles of Virtue and Religion, though their Time might allow it, and extant Catechisms and Confessions of Faith might assist them in it; for when an Account of their Faith is asked of them, they are as incapable of giving a perfect and intelligible one, as if their Education had been amongst *Indians*, or their Conversation distant from Christians; we take more Care to cultivate, mature and improve the Nature of our Ground, expecting a profitable Produce, than we do to improve the Genius of our Children in profitable Learning, the only Way to make them complete Men: Send them to remote Places about Business, or to make their address to Persons of Distinction; their unmanly, awkward and unpolished Deportment denotes the Clownishness of their Tuition and Education, as if Rudeness were a Part of Religion, when that teacheth the Essentials and Integrals of good Manners, *viz.* Courtesie and Civility to all Men according to their Merit and Station, with Obedience to those who are in Power over us; bowing and cringing being only Ceremonies often attended with Flattery and Hypocrisy.

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Did the Heads of all religious Societies at Visitations, less observe Externals, and more inspect the pious Endeavours of Parents and Pastors in informing the Minds of Youth in the Principles of Christianity, examining and instructing them in their religious Duties; 'tis reasonably to be believed, that Piety would have made a greater Progress than now it hath.

Give Admonition to Delinquents rather than Reproof, and Reproof before Correction, and let each be proportioned to the Occasion; he that seeks the Benefit of his Child or Pupil, shews most Prudence and Religion, as well as Probability to attain his desired End, in chusing Mildness, when Lenity and Severity have an equal Effect.

In Admonitions be Courteous, in Reprehensions and Corrections, avoid Passion, a Destroyer, and chuse Patience, a Preserver of Reason: Reasoning and Expostulation, reclaim the Delinquent by Conviction, this makes Admonition serve for Rebuke, Rebuke for Correction, and seasonable Correction often prevents a Legal Execution: He that expects the Duty of Affection and Obedience from his Child, must discharge his paternal Duty to him, and lay a true Foundation for it; those Parents, who by their Indulgence, countenance Prophaneness in their Children, are seldom obey'd, or lov'd by them, limit therefore the Torrent of thy natural Affection by the Banks of Love for their Salvation; thus by connivance at their first Faults, wilt thou not lay a Foundation for a Second, nor by too much Fondness, and Commiseration after one Chastisement, wilt thou lay a Foundation for another.

C H A P. XX.

Concerning Commendation and Praise.

THE Virtues and Merits of Men and not Self-Interest, should solely induce us to commend them, encouraging their Perseverance, and others Imitation; Praises conferred on absent Friends, without accepting or expecting Favours from them, really denote their Merit, and the Justice of the Person that ascribes them, and gives Satisfaction to him that hears them; when spoken of those to whom we are under Obligation, they denote the Gratitude of the Ascriber; but their Veracity may be the more suspected by the Auditory: Self-Interest mixing Error with Truth, obstructs us from discerning with Perspicuity, the innate Merit of the Person described by the artful Painting of Fame and Commendation.

He that commonly commends his Friend to his Face, demonstrates Flattery, and deprives a wise Man of his Friendship; this Repetition he will condemn, and a Fool will be prompted to Arrogancy by it; those who are most ambitious of popular Praise, frequently do the least deserve it, and are the most prejudiced and exalted by it; Self Esteem is frequently punished by universal Contempt.

When thy Friend is under mental Dejection, thy ascribing Praise in his Presence, justly merited by him, may remove his Despondency, and excite him by Industry to acquire more.

A good Character justly acquired, next to Life, is near to us, being an Encouragement to Civil Society, and as Fortune is the first, so this is a secondary Foundation for Trade and Commerce;

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'tis purchased at a high Price, but not sold at any Rate except by Knaves and Fools; he that sells it for a Penny will not redeem it for a Pound; he that loses his own Character by Immorality, is often lavish of other Mens, either for want of knowing its Value, or through Envy, being prejudiced that anothers is preserved more untainted; he that detracts from his Neighbour's Reputation and undermines his Credit, deprives him of his Life at second Hand.

C H A P. XXI.

Concerning Company and Acquaintance.

HE that associates with Companions of infamous Characters, may soon be accounted one of the Number, and as justly may deserve it; he that affects to be the best in Company takes the Course to become the worst; refuse Company that is known to be vicious at first for thy Soul and Substance sake, and thou shalt totally reject it at last.

Evil Companions are Satan's Emissaries; at their first Enticement make Resistance; for Reasoning with them allures thee with gilded Baits; if thy present Compliance be condition'd for future Liberty, they'll further seduce thee into Slavery; he that serves Satan with his Body cannot serve God with his Mind that actuates it; and he that serves Satan's Emissaries with his Mind, serves him at second Hand, and cannot serve God with his Body that is actuated by it; serve God therefore with thy Body, Soul and Spirit, which are his.

Evil Associates habituate Men to evil Customs and innumerable Inconveniencies, which when imbibed in Youth, are hardly declined in Old Age; if thou art not like those with whom thou conversest, thou either judgest them for being unsuitable, or art censured by them because of thy Difference; he that converses with the Drunkard, the proud Person, or the Gamester, is so accounted; *for Birds of a Feather, flock together*, saith the Proverb; therefore let others Ruin by bad Company be thy Caution, and let their Shipwreck be thy Sea-mark.

With Superiors be humble and flexible, not mean and flattering; with Inferiors, be kind and fair-spoken, not surly nor too familiar; Conversation with Equals is most pleasant, but with Superiors most profitable; when thou accompaniest with Youth, be sober, that thou mayst instruct them; and when thou associatest with the Aged, be reserved and attentive that they may instruct thee.

In contracting Acquaintance be not hasty, nor anxious to have many; the first may make thy Conversation uneasy, the latter renders it unsafe; a wise Man proves the Inclination of his Acquaintance before he makes him Master of his Thoughts, and selects his Associates whom he admits into his Cabinet; be not rashly exceptionous nor rudely familiar; the one may breed Contention, the other Contempt.

Place not a Friend in thy Bosom, unless your partaking together and communing with each other about your Prosperities and Adversities, have made him thy Bosom-Friend; many Friends will partake of thy Prosperity; but Money-Friends will forsake thee with thy Money.

C H A P. XXII.

Concerning Calumny and Detraction, &c.

WE are Lynx-eyed to see other Mens Faults, but purblind to our own: We spend our Time in censuring them, which should be employed in improving our selves: We impeach Parents of Indulgence, and Children of Vice and Ignorance, when our own Fondness, and our Childrens Folly, are left out of the Indictment.

He that censures his Neighbour's Faults without Charity, often falls into grosser Impurities without his Neighbour's Pity. Let other Mens Failings be our Lessons and Instructions.

Backbite no Man, lest others backbite thee for it: Thou hast set the Example; blame no Man for the Copy: I could more easily pardon him that deprives me of my Substance, than him that maliciously traduceth my Character that gains it; the Efficient is more valuable than the Effect.

Avowed Enemies to Person or Character, as they are most honourable, so they are most safe: We have then an Opportunity for Defence; but Secret Adversaries to both are dangerous; one destroys the Person, t'other the Reputation, and both at Unawares.

A Backbiter often carries fair to thy Face; he is the worst of Hypocrites, and greatest of Enemies; he wants Christian Courage to make Essays for thy Spiritual Advantage, and human Fortitude to Unmask his Intrigues, lest he be discovered, and thou defended.

We often envy others, because they have a better Character than our selves, and better deserve it;

as

as *Saul* did *David*. Why should thou destroy that in another, which thou undeservedly coverest to thy self?

Never hear thy Child or Servant backbite his Friend or Fellow-Servant, without a suitable Re-proof: The Receiver is no better than the Thief.

We carefully plant Envy in the Minds of our Youth, against those with whom we are at Variance: This eats up and corrodes not only the Plant of Affability and Good Nature, but even the Root of Reason and Religion also.

He that sets up for a Censor of other Mens Morality, and calculates Methods for their Conduct, should himself be a strict Observer thereof. He that condemns another for what himself practises, fights against Sin in others with a Sword of Envy, which wounds himself; he hugs his own Sins, which gain Strength by Nutriment, and terminate in his total Ruin.

Blame not thy Friend upon Hearsay: Fame is windy. To pass Judgment without Legal Conviction, or hearing the Defence of the Accused, tastes more of Precipitation or Passion, than of Law, Reason, or Religion.

Our greatest Enemies are the Passions and Corruptions in us: The Weakness and Wickedness we naturally are incident to: Wherefore Christ, the Physician, placed the Remedy where the Distemper rages: His Spirit in us is a burning Light; our Sins and Corruptions are the Fuel to be consumed thereby: This Burning brings a Blessing.

Our Secondary Enemies are those of our own Kindred, Community or Family.

Repulse the Request of an indigent Kinsman, and the Breach of Amity is almost irreparable:
He

He knows thy Passions, and exposes them: Conceal thou his, and advise him to reform them.

Reprehend, though in Meekness, an Apostatizing Brother, and he becomes an Enemy: He knows thy Principles, and perverts them; thou knowst his Practices, but avoid them.

Man's Spirit is God's Candle; its Illumination in us shews our Transgression to be the greatest and first to be detested and amended, but other Mens at a Distance appear more minute to be commiserated and avoided; tho' such is our Misfortune, that we spie a Peccadillo like a Mote in another's Eye, which we magnify by terming it a Beam, and officiously pretending to remove it for our Neighbour's Preservation, when our own grievous and Beam-like Transgressions we render the most minute, as an Atome, and must pretermitt the same, as if the Continuance of the Beam in our Eye were less dangerous than using proper Expedients to remove it, and were more safe for our Sight than a Mote for our Neighbour's.

He that predicts other Mens Destinies, knows not what his own may be: Though the Stars predict Evil, yet their Ruler may design Good to him that is so; and though they decypher a good Omen, yet their Governor may prevent their Influence, if thou art not guided by his: He that from a Calculation of other Mens Actions and Commerce pretends to predict their Consequence, may know that others take narrow Inspection into his; and that his Neighbour's changing his Course in the Middle, may make the Conclusion false, or Providence may turn the Scale to his Advantage.

C H A P. XXIII.

Concerning Covetousness.

Covetousness in a Religious Sense, implies a Desire of all Christian Virtues, but in a common and accepted one, 'tis an exorbitant Desire of lawful, or a vicious Appetite to unlawful Things; and as Covetousness is the Root of all Evil, so the Heart is the Seat and Ground where it grows; thus he who commits Murder, is first induced from a Desire of Revenge or Reward; the proud Person, through Ambition, covets to exceed his Cotemporary in Finery and Gaiety; Covetousness can only proceed from a Dejection of Mind, which fears Want and Misery; in dealing with a covetous Man, measure the Ends of all his Counsels, and interpret the Aims and Interest of all his Speeches; his Love of Money may prompt him to do thee much Mischief; be not too Carking, 'tis but a little that we Need, and it will not be long before we shall need nothing. Pass not the Bounds of that Habitation which Heaven appoints thee; neither through Covetousness, remove thy Neighbour's Land-mark, that thou mayst encroach upon his Borders; he that put Bounds to the Sea and Confines to thy Coasts, hath also planted Limits to thy Desires, which if thou exceed through Extravagancy, bring on thee a Blast and not a Blessing.

Covetousness is a copious Root containing many Branches which fill the whole Heart, so its Branches are so extensive that they fill the whole Earth; 'tis an Enemy to all Good, and the Root of all Evil; 'tis an Opposite to Religion, and an Antidote against all the seven Cardinal and Christian Virtues.

Great

For he that covets	{	Great Riches in- ordinately,	}	wants	{	Living Faith in God's Promises.
		Future Happiness by Brain Know- ledge,				The true Know- ledge of God.
		To drink to Excess,				Temperance.
		To Revenge every Affront,				Patience.
		To gratifie his Lust and Concupif- cence,				Godlinefs.
		To keep his Wealth from supplying his Brother's Ne- cessities,				Brotherly-kind- ness.
		To condemn all and commend none at all,				Charity.

We are more apt to claim the Patrimonies of our Parents than to improve or rightly imploy them, and to love the Name more than the Inheritance of their Virtues; tho' the Maxim be good, first deserve, and then desire; nothing is more filthy than the Hands that rake all, nor more cruel than the Mouth that devoureth all; the covetous Man gathers great Quantities of Corn to sell dear, and laments because it is become cheap.

C H A P. XXIV.

Concerning the Means to attain the saving Knowledge of God.

MANY imploy themselves about the Philosopher's Stone of human Sciences, when Christ's Appearance in Men, the Foundation of true Religion, whereby they attain to the Knowledge of God, is over seen and neglected, they have made the Study for the former, a Key necessary to unfold and unveil the latter, when having our Heads and Hearts too full therewith, and too dependant thereon, is the only Means to hide it from us; thus we place the Servant in the Son's Seat, and the Handmaid in the room of the Mistress; we put the Brute in the Inn; and the Babe in the Manger, (*alluding to Christ at his Birth in the Manger*); yea, so vitiated is Man in his Gust, and nauseated in his Appetite, that what's most hurtful to his Health and Happiness, he makes the Mistress; and what is most conducive to the Benefit of both, is an Handmaid and Attendant at best; so preposterous is he by inverting the Nature and Order of Things, that when Christ in Man, the Philosopher's Stone, and Mystery hid from Ages, is preached, its Doctrine and Ministry is contemned, because not graced with the Embellishments of Rhetorick, and Ornaments of Logick; and tho' its Ministers know the divine Mysteries which they speak, and speak them sensibly as they know them, yet another, who in a Florid Discourse, can speak what he is taught, like a Parrot, without knowing what he affirms, is admired, &c. So apt are we to prefer Theory before Practice, and Shew before Substance.

We

We prefer human Wisdom before Divine, tho' one be only the Key to worldly Treasure, the other the Way to heavenly Happiness; thus we chuse Things of small Moment, of insignificant Pleasure and short Continuance, for our Bodies, before those of the highest Importance, of inexpressible Comfort and long Duration, for the Soul, between which there's no Comparison; a great Token of our Ignorance of God, and Degeneracy from him.

As a Bottle full of Wine, so an Heart full of Wisdom must have vent at the Head, and the more Sedateness occasions the greater Perspicuity and Clearness of the Wine and Wisdom; Jumbling mixes Wine with Lees, and Wisdom, with Folly; new Wine must have new Bottles, and a Spring of Grace must have consecrated Hearts to reside in, and a clean Conversation and Habit; the only Demonstration of such a divine Indwelling and thorough Purification.

The Head is a Cabinet of human Sciences, but the Heart of divine Wisdom; the Pearl in the first is more precious than Silver or Gold, tho' attained to by Nature, by Art or Industry; but the Gem in the latter is more valuable than Rubies, or the richest Diamonds, not attained to, or arrived at by all the Keys, Arts or Sciences, nor by all the Eyes of *Oxford* or *Cambridge*: This Fountain diffuses itself into all Hearts, when Christ the great Key is pleased to open it; the Brightness of this Jewel, with its beautiful Rays so illuminates the whole Cabinet, that with one Eye we behold more of our selves, and our secret Sins, than the Eyes of both Universities can shew us.

As the Knowledge of Arts and Sciences, whether Liberal or Mechanical, is acquired through Study and Application, so the Knowledge of God

is attained by Supplication, Meditation and Revelation; every Effect has a Cause to produce it, which correspond with each other in Quality and Proportion, the Cause being taken away, the Effect ceaseth; he that would have a pious Effect must maintain a just Cause; a pious Death thro' Faith is the Effect of a virtuous Life, but a miserable Ending is the produce of a vicious Beginning; thus Intemperance being the Cause, loss of Health, Substance and Business, is the Effect thereof; and Learning, Sobriety and Civility are the Effects imbibed by attending to the good Instruction of a pious Parent, or learned Tutor.

C H A P. XXV.

*Concerning Absolutions from Sin, and Adoration
of Saints, &c.*

Acknowledge thy Sins to God against whom they are committed, and thine Offences to Men whom thou hast injured; if thou canst not make Restitution, Confession is the lowest and least Part of thy Duty; let it not be superficial but sincere; not superfluous but solid and pathetick; every Acknowledgment should be adapted to the Sin or Offence committed.

Worldly Pleasures differ in Degree and Sweetness, the Perfection whereof may for a Time amuse thee from the Pain of a wounded Conscience, but cannot annul it; thy prostrating thy self by Contrition and obtaining Remission from an offended Creator, by Prayer, is the only sovereign Remedy against it; yea, tho' thy Friends
give

give thee a thousand Encomiums of Praise it avails nothing ; Reconciliation to thy Maker is the only Means ; without this, it will be as a Worm, continually gnawing, and as a Fire continually burning.

Pecuniary Rewards may purchase Absolutions from Princes for the Infringement of human Laws, and pretended ones from Priests for the Violation of divine Precepts ; but those who disobey the Law of God must be absolved by him who gave it, and not by those empower'd by human Institution to grant it ; the pretended Absolutions of Priests being only an Artifice to impoverish the Credulous, and impose on the Ignorant to their own Destruction.

If Ignorance be the Mother of thy Devotion, it will not recommend thee to the Father of Wisdom, of whom thou art ignorant ; Invoke thy God because he hath commanded it, and he will hear and help thee ; and none other, because thy Service is reserved to him only, who is jealous of his Honour, and will admit of no Competitor ; they who worship Saints, put the Servants who cannot grant Relief, in the Son's Seat, who can ; this offends him ; and such who slight his Intercession and prefer the Mediation of Angels, will scarcely find Remission from the Father who appointed him ; 'tis no Presumption to approach, when Jesus the Advocate saith, *Come.* *Augustine* observes from *Luke* the 11th, *He that knock'd at Midnight to borrow Bread, found all asleep but the Master ;* so when we Knock and Call at the Gates of Heaven for Mercy, none of all the Apostles, Prophets or Saints departed, answer : They hear us not, they Sleep in Peace.

If the Object of thine Adoration be lifeless, thy Address is fruitless and thine Expectation for Relief groundless ; he that worships Images,
breaks

breaks the Command of God, and provokes him to Jealousie; he cannot feel Comfort in his Devotion and rejects Reproof in the Excess of Life.

Ever adore what is venerable, and detest what is hateful; the one grants Life in Contemplation, the other Consolation in thy Retrospection into past Conduct.

Is Jesus thine Advocate in Heaven, be thou his Disciple on Earth, and in thine earthly Vessel do his Will; so will he grant thy Petition in Heaven; thus shall thine Enemies be at Peace with thee; and thy Advocates on Earth in Time of Trouble on every Hand shall be Ready to assist thee and assuage thy Grief.

C H A P. XXVI.

Bishop Beveridge's Sermon I. VOL. II. I am that I am.

IN treating upon that Passage in the Book of *Exodus*, where *Moses* being ordered to lead the Children of *Israel* out of *Egypt*, he asked God what Name he should mention him by to that People, in order to dispose them to obey him, and God answered, *I am that I am*, and bad him tell them, *I am* hath sent me unto you; the admirable Author thus Discourses. God having been pleased to reveal himself to us under this Name or Title, *I am that I am*; he thereby suggests to us that he would not have us apprehend of him as of any particular or limited Being, but as a Being in general, or the Being of all Beings, who giveth Being to, and therefore exerciseth Authority over all Things in the World: He did not answer

Moses,

swer *Moses*, I am the great, the living, the true, the everlasting God ; he did not say, I am the Almighty Creator, Preserver and Governor of the whole World, but, *I am that I am*, intimating, that if *Moses* desired such a Name of God as might fully describe his Nature as in itself, that is a Thing impossible, there being no Words to be found in any Language whereby to express the Glory of an infinite Being, especially so, as that finite Creatures should be able fully to conceive it.

Yet however in these Words he is pleased to acquaint us what kind of Thoughts he would have us entertain of him, insomuch, that could we but rightly apprehend what is couch'd under, and intended by them, we should doubtless have as high and true Conceptions of God, as it is possible for Creatures to have ; the answer given, suggests further to us, that he is one Being, existing in and of himself ; his Unity is implied, in that he saith, I, his Existence, in that he saith, *I am*, his Existence, in and of himself ; in that he saith, *I am that I am*, that is, I am in and of my self, not receiving any Thing from, nor depending upon any other ; the same Expression implies, that as God is only one, so he is a most pure and simple Being, for here we see he admits nothing into the Manifestation of himself, but pure Essence, saying, *I am that I am*, that is, being itself, without any Mixture or Composition, and therefore we must not conceive of God, as made up of several Parts, or Faculties, or Ingredients, but only as one, who is that he is, and whatsoever is in him, is himself ; and altho' we read of several Properties attributed to him in Scripture, as Wisdom, Goodness, Justice, &c. we must not apprehend them to be several Powers, Habits or Qualities, as they are in us, for as they are in God, they
are

are neither distinguished from one another, nor from his Nature or Essence, in whom they are said to be, in whom, I say, they are said to be, for to speak properly, they are not in him, but are very Essence, or Nature itself, which acting severally upon several Objects, seems to us to act from several Properties, or Perfections in him, whereas all the Difference is only in our different Apprehensions of the same Thing; God in himself is a most simple and pure Act, and therefore cannot have any Thing in him, but what is that most simple and pure Act itself, which seeing it bringeth upon every Creature what it deserves; we conceive of it, as of several divine Perfections in the same Almighty Being; whereas God, whose Understanding is Infinite as himself, doth not apprehend himself under the distinct Notions of Wisdom, or Goodness, or Justice, or the like, but only as *Jehovah*, and therefore in this Place, he doth not say, I am wise, or just or good, but simply, *I am that I am*.

Having thus offered at something towards the Explication of the first of those mysterious Sayings in the Answer God made to *Moses* when he designed to encourage him to lead his People out of *Egypt*; he proceeds to consider the other, whereby God calls himself absolutely, *I am*, concerning which he takes Notice, that though, *I am*, be commonly a Verb of the first Person, yet it is here used as a Noun Substantive proper, and is the nominative Case to another Verb of the third Person in these Words, *I am hath sent me unto you*; a strange Expression, but when God speaks of himself, he cannot be confined to Grammar Rules, being infinitely above and beyond the Reach of all Languages in the World, and therefore it is no wonder, that when he would reveal himself he

he goes out of our common Way of speaking one to another, and expresseth himself in a Way peculiar to himself, and proper to his own Nature and Glory; hence therefore, as when he speaks of himself, and his own external Essence to his Creatures, and especially to his People, he saith, *I am*; he doth not say, I am their Light, their Life, their Guide, their Strength or Tower, but only, *I am*, he sets as it were his Hand to a Blank, that his People may write under it what they please, that is good for them, as if he should say, are they Weak, *I am* Strength; are they Poor, *I am* Riches; are they in Trouble, *I am* Comfort; are they Sick, *I am* Health; are they Dying, *I am* Life; have they Nothing, *I am* all Things; *I am* Wisdom and Power; *I am* Justice and Mercy; *I am* Peace and Goodness; *I am* Glory, Beauty, Holiness, Immenfity, Supereminency, Perfection, All-sufficiency, Eternity, *Jehovah*; *I am* whatsoever is suitable to their Nature, or convenient for them in their several Conditions; that *I am*, whatsoever is amiable in it self, or desireable unto them; that *I am*, whatsoever is Pure and Holy; whatsoever is Great and Pleasant; whatsoever is Good and Needful to make Men happy, that *I am*; so that in short, God represents himself unto us an universal Good, and leaves us to make the Application of it to ourselves, according to our several Wants, Capacities and Desires, by saying only in general, *I am*.

C H A P. XXVII.

Concerning the uncertainty of judging according to Appearance, and the Insufficiency of Externals in Religion.

MAKE not a great Disparity between thine Appearance and thy Substance; as a great Shew and a little Estate implies a Design of Fraud in Merchants and unmarried Persons, so a great Estate and little Shew denotes Niggardliness in others; if thou canst not proportion the Sign to the Substance, let thy Possession of Riches, Wisdom and Virtue exceed the Shew of them; 'tis better to have a well furnish'd Inn with a mean Sign, than a specious Sign to a mean Inn; the one brings constant Guests, well contented and a growing Trade; the other a great but short-lived Resort, frequent Complaints, and a decreasing Business; that Deception is most just which detracts from our selves, and raises our Fame by other Men's Experience of our Faithfulness and Capacity beyond their Expectation; when the Sun is highest our Shadow is least.

He that's condemn'd and unchristian'd by his Comforts, who religiously invokes the Almighty, tho' in Heart only, and renews his Communion with him, not at set Times, but all Times, tho' in Caves, Cells or Dungeons, is more acceptable to the Almighty than he that makes long vocal Prayers without Integrity; sings Psalms audibly without Christian Experience, and hears Anthems or florid Sermons publicly without Reformation; these are specious Appearances of Christianity, but may be without true Piety and spiritual Devotion: 'Tis better that the Contents of thy Book should excel its Title,
than

than that its Frontispiece should exceed the Contents.

He that does justly to his Neighbour, that obeys the Commands of his Creator, and observes the Golden Rule, whether he be baptized with Water, or not baptized; whether he receive the Communion of Bread and Wine, or omit it; whether he be called a Christian, or termed a Pagan, in him is evident the Quintessence of Religion, without which all Shells and Shews, all Externals and Circumstantials will prove invalid and ineffectual; a plentiful Estate without Titles of Honour, is more valuable than a Multitude of honorary Titles without an Estate.

Judge not according to the first Appearance of Men and Metals, some appear to be wise, virtuous and glittering, yet are imprudent, ungodly, or drossy; others shew simple, airy and drossy, which may be prudent, religious and valuable; intimacy in Conversation proves the Inclinations and Intellects of Men, as the Touchstone and Furnace prove Gold and Metals; he's not a just Censor of Manners, who judges of others according to their Appearance, or his own vicious Inclinations, but according as they really are, and as he ought to be; let the Beauty of thy Person exceed its Picture, rather than the Picture excel thy Person.

Serve no Master of whose Badge thou art ashamed, lest thy Master be ashamed of thee without it; the Badge of Christian Discipleship is Love and daily Cross-bearing; the first comprehends all Christian Virtues and our whole active Duty to God and Man; the second suppresses all enormous Vices, and our Subjection thereto, mortifies every Inclination which should be abandoned; 'tis better to be a Disciple of Christ in Contempt of this

World, having Peace of Conscience, than to arrive to Promotion in King's Courts without it; the one is a continual Feast, the other a perpetual Agony.

Let thy Foundation be according to the intended Superstructure, and let thine Edifice be proportioned to its Foundation; and let both be adapted to thine Ability and Occasion; too large a Ground-work for the Building is unseemly and unnecessary; and an House too great for its Platform is unsafe and unprofitable, often being top-heavy, like its Builder; 'tis better to have a large Purse and a small House, than a large House and a small Purse; the first shews Prudence and Frugality, the other Ambition and Extravagancy; the first saves Expences and produces Profit, but the latter exhausts thy Fund and incapacitates thee from augmenting it: Make neither thy Edifice, Furniture, Equipage or Apparel more splendid or sumptuous than thy Estate will support; the prudent Man considering Casualties, lives meaner than his Income, and the Christian Man will mortify rather than gratify his Appetite and ambitious Inclinations, that he may the better feed the hungry and cloath the naked.

C H A P. XXVIII.

Concerning Religion and Contemplation.

Religion is a Curb to corrupt Inclinations, sinful Expressions and profane Actions, against which Men, (tho' in other Respects dull) do inveigh and reflect with some Salt and Smartness, because it restrains them from thinking Evil
of

of the Fountain of all Good, his Administrations, even in Affliction, which some account Evil, being Messengers terminating in a good Event to us, if we rightly apply them, by the Appointment of him that permits them.

Religion allows not Men to conceive an unwarranted or uncharitable Opinion of their own Species, who partake of the same Nature, and are favoured altogether with equal Endowments ; it prevents the Tongue from Blaspheming the Omnipotent, or using his sacred Name Irreverently, either in Blessing or Cursing Men ; concerning whom in both Respects, the Heart is Ignorant of his divine Pleasure ; it prohibits Men in Ecclesiastical and Civil Promotions from Countenancing or Tolerating unchristian or corrupt Practices, for Bribery or the love of Lucre, at the same Time deterring them from suppressing good ones for the Want thereof : This promotes the Peasant to the Princes Seat for his virtuous and pious Endowments, and deposeth the Prince to the Peasants, for Impiety ; Virtue, and not human or honorary Appellations, being distinguishing Characteristicks in the Eye of Heaven ; and since there's no respect of Persons with God, neither ought there to be with the Godly ; true Religion meliorates our Tempers, rectifies our Morals, and reforms the Conversation ; he therefore who gives not this Demonstration as the Effect thereof, shews either the Heterodoxy of his Principles, or the Insincerity and Hypocrisy of his Pretension to it.

Religion brings outward and corrupt Conceptions of God into a profound Silence, that seeing our own Pollutions, we might crave his Mercy and Absolution, and beholding the Oppressions and Afflictions of our Neighbours, we might in Commiseration, Study their Ease and Relief by a suitable

able Administration ; such an one uses this World's Goods for his and Fellow-Creature's Advantage, he's in Heaven on Earth, having the Comfort of every Enjoyment ; Christ's Church is constituted of such Members who are by him persuaded into a Belief in him, who Conscientiously call upon him, not limited to particular Societies of Religion, Names of Christianity, or Nations of Men, but those of all Nations, of whatsoever Denomination, that fear God, and walk uprightly before him, those are his Church Militant on Earth, warring against their owns Sins and Corruptions, who shall be Triumphant in Heaven.

Such is the Satisfaction in true Religion, that the voluptuous Man may find infinite Pleasure, the ambitious Man, Glory, and the covetous Man may obtain durable Riches therein.

Religion and Policy do well together, but ill asunder ; the one is too Simple to be safe, the other too Crafty to be good ; a little of the Wisdom of the Serpent joined with the Innocency of the Dove, will be a good Ingredient.

In all thine Undertakings there's no true Attention without Silence, and no Silence in great Hurries, retire therefore ; O Listen to hear God's Voice in thine Heart ! A Child or Servant cannot obey without Hearing, and cannot hear in Tumults ; keep thy self reserved from Anger, and thy Family instructed in, and restricted to their proper Stations ; so shall thy Comfort be advanced, thy Business dispatched, and thy Authority effectually maintained.

A Composure of Mind free from Incumbrances and Commotions, is fit for Contemplation on divine Objects, which is effected by a supernatural Principle in Man that quells the Surges of his Passions, rectifies his Reason, draws his Attention,
and

and attracts the Mind to its Centre, like a Loadstone; and whether this be in publick Congregations or private Solitude, 'tis the Height and Perfection of divine Worship; for as prudent Consideration and right Reason deliberate upon every outward Intention, pondering and consulting its Consequence whilst in Embryo, and from thence produce profitable Actions and prudent Accomplishments; so this divine Principle as in a *Telescope* shews the whole Tract before us, and what will be the Consequence of every Course; for our prudent Election; and as the Navigator by his Compass directs his Voyage, so Man by this may safely Square his Conduct, which as a Pilot will lead him with Security to the Port of Felicity; in the same Moment giving such a Light, that we have a Retrospection into the good or evil of our past Lives, glancing Sorrow or Satisfaction to our Minds, as our Works merited; and as no right Meditation in God's Law can be attained without shaking off our Incumbrances, and silencing the Extravagancy of outward Cares and inward Perturbations, occasioned by the whispering of Satan in us, so the Acceptance and Approbation of our Actions and Devotions cannot be produced without the Regimen of this divine Grace, which governs and actuates the Mind from whence they proceed, and are produced (as Streams from the Fountain or Branches from the Root) for as silencing an Enemy, Qualifies us to hear a Friend, the better to adhere to his Counsel, so silencing our vicious Cogitations, Capacitates us to hear the Voice of a divine Monitor in us, and without this, no true Worship can be performed.

'Tis better to be alone than in bad Company; to meditate alone than in a tumultuous Assembly, and to live a Monastick Life than marry irreligious-

ly;

ly; the first will corrupt thy Manners, the second hinder thy Devotion, and the third turn thy Heart from the Lord.

Live not alone without God in the World; stand not alone out of Church Community; be not alone out of good Society; the first denotes Reprobation, the second thy not being incorporated by the Bonds of true Unity, without which there's no standing with Security; and the third, that thou neither reapest the Comfort of this Life as a Man or a Christian.

Silence sometimes betokens Sullenness, but often denotes Prudence, since Heaven conveys its Mind to us in profound Silence; our Prayers or Praises should be offered to God in a sedate Composure of Mind; for empty Casks make the greatest Sound; Silence is Wisdom, where speaking is Folly.

C H A P. XXIX.

Concerning Health and Administrations to preserve it.

HEALTH is a valuable Flower, not planted in all sorts of Ground, nor growing in every Garden, yet we pluck it up as a Weed, when the most skilful Gardener, with Difficulty, completely replants it; we make Laws to preserve our Cattle, yea, the most minute Particle of our Properties, when those who have the Care of our Health and Constitutions, the Physician and Apothecary, pass without Notice, Censure, or Regulation; is thy Health impaired by Luxury? amend it by Temperance; hast thou a Son depraved in Life and Manners? let him have a virtuous Father; let pious Coun-
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fel be his *Recipe*, and a good President his Portion; so shalt thou have a dutiful Son, and he a religious and prudent Parent.

He that's arriv'd to the Age of Forty (saith the Proverb) is either a Fool or may be a Physician, yea, and Philosopher also; Experience, the best of Schoolmasters, may teach him what sort, and how much, Labour and Industry injures his Constitution, or relieves it when injured, he may chuse the Quality of his Nutriment that most conduceth to Health, the Quantity of it, that helps and doth not hurt it, and the Season most suitable to answer this End, and avoid the contrary; sometimes Nature is the best Physician, and Kitchen Physick the best Medicine; (if not) a Man at Forty Years of Age knows former Prescriptions, their Quality and Operation, and may chuse or avoid them according to their good or ill Effect; with this Proviso, that an uncommon Distemper must have a new Application, and the less afflicting the Distemper is, the more moderate should the Quantity, and less perilous should its Quality be. As to Apparel, he knoweth what Warmth helps Nature, and what Cold damnifies it, and can distinguish the Season for both; as this is no small part of Physick, so it is not a minute Branch of Philosophy: In the Government of his Affairs, he knows by Experience or Instruction, what Temper is most prudent and profitable in every Circumstance; he shews Evenness, Patience and Resignation in Affliction, and Humility and Courtesie in the Affluence of Riches; by Example of others or his own Knowledge, he learns what Branch of Trade has been successful and what otherwise; and the Means, as well as the Season to attain the one and

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avoid the other ; this is a young Man and an old Physician, yea, and Philosopher also.

Chuse an Apothecary for Skill, Learning, Substance and Integrity ; if he have the two first and wants either of the last, he is imperfect ; a Physician's Fame and Substance much depends on the Recovery of his Patients, and that, on the concurring Qualifications of his Apothecary ; since good Prescriptions require due Administrations to make them effectual, he ought therefore to inspect the Quality of his Medicines and the Manner of compounding them.

The Communication betwixt a Physician and his Patient, represents that betwixt God and sinful Man ; the Patient should observe the Prescriptions of the Doctor for his distemper'd Body, sinful Man those of God for his wounded Soul ; as an Apothecary knows the Virtue, and how to extract it out of bitter domestick Herbs and beautiful Flowers, and sometimes brings Medicines from Abroad ; so Man in Soul-afflicted receives Instruction from God's Ministration in Adversity, gathering Knowledge also by the Experience of others ; as domestick Remedies are the greatest Restoratives to our injured Constitution, so the Grace of God in us, is the most sovereign Remedy to our distemper'd Souls.

An Apothecary that makes a Simple instead of a Compound, or a Compound instead of a simple Medicine, offends the Physician ; he that has not his own Abilities sanctified and subjected to the divine Gift, or lets a Compound of Hypocrisie or unsanctified Abilities precede the divine Monitor, offends God ; sell not that for something which is worse than nothing ; bad Drugs are like bad Principles, the one destroys the Body, the other the Soul.

C H A P. XXX.

Concerning Baptism.

THE Baptism of Water is the Baptism of human Bodies for a Purification from their Pollution, it being irrational to believe that an Outward and Elementary Cause should produce an Inward and Spiritual Effect, or that the Element of Water, whose Quality is Material, and whose Efficacy is Outward, should act so much above its own Sphere as to purge from the Conscience the inward Pollutions of Sin; how far God, who commissioned *John* to administer Water Baptism, might condescend to give a Sanction and Reputation to it, by suffering his only Son to pass under it, and his Disciples, not him, to administer it in that Dispensation, is not disputed; 'tis not thence therefore to be inferred, that the Administrators of Water Baptism now, some of whom have deviated from the very Mode of its ancient Administration, and generally, have not attained to their Ministry in the Manner of the Apostle's Gradation, Vocation and Ordination, which were Spiritual, can reasonably pretend to an equal Commission with *John the Baptist*, or to the like Countenance and temporary Permission with some of the Apostles for its Administration: Were it granted for Argument's sake (as it can't be) that Water-Baptism was intended in that general Commission. *Matthew 28, Go ye, &c.*" these not being under the same divine Qualifications for their Practice, cannot expect the same Sanction to attend it, or them in the Function of it, seeing that what is practised out of the Limitation of its Institutor, and with-

out the necessary Qualifications of the Practitioner, is imperfect in both Respects, becoming null, and losing its Authority: And yet I am tender towards those who Conscientiously use it; with this Caution, to beware, that lest whilst the Body is baptizing, the Mind may be idolizing the Creature, and not worshipping the Creator; for if *John*, the Administrator of Water-Baptism by Commission, and those to whom he administered, had need of Christ's Spiritual Baptism, which he and they recommended and prefer'd before that of Water; how much greater need thereof have they, who administer, or have it administered to them by impure Hands now, without such a Commission, and in the Spirit's Dispensation too, wherein *John's* Prophecy, "He shall Baptize you," and Christ's Promise, "You shall be baptized with the Holy Ghost," are fulfilled; Baptism as well as Teaching being one of the Spirit's peculiar Operations, and frequently accompanying each other.

As to the general Commission, *Matthew* 28, 'tis not reasonable to believe, that it respected Water, no mention being made thereof; or that the Son of God, who kept the Ceremonies of the Law, and did not administer or command his Disciples to administer Water Baptism during the Course of his Ministry, and the Administration of *John* the Baptist, should a little before his Departure, and just before the Effusion of the Spirit, when the Gospel Dispensation was to Commence, and its Baptism effectually to begin and continue, perpetuate the Baptism of *John*, a Servant, which, that Servant said, was Temporary and Elementary; and disannul, or omit his own Spiritual Baptism in the Gospel Dispensation, which *John*, the Minister of Water-Baptism said should

should Increase and effectually compleat the Work of Sanctification; this would be to omit the Observance of an important Ceremony (if I may so term it) in his outward Appearance, and during the Dispensation thereof, and to introduce Shadows instead of Substance in his Spiritual Appearance, into the permanent Gospel Dispensation, which are Disagreeable thereto: This would be inconsistent with the Wisdom and Goodness of our Redeemer, and an Inversion of the Nature and Order of Things.

'Tis Evident from that General Commission that Teaching and Baptizing were not two different Acts done at distinct Periods of Time, but one Act done at one and the same Time, baptizing being the Effect of Teaching, whereof Infants are incapable; for as the impulse of the Holy Ghost moved, the Heart, inspired the Mind, and actuated the Tongue of the Teacher; so this conveyed its Dialect to the Ear, which affected and influenced the Heart of the Hearer: He doth not say, *teach all Nations and Baptize them*, which might Respect different Acts at distinct Times, but *teach*, a Verb of the Imperative Mood, *baptizing*, a participle of the present Tense, which respects the same Act and Time, and so doubtless, *Paul*, that great Minister understood his Commission, who baptized many into the Christian Faith by his Ministry; yet plainly declares Christ sent him not to baptize, *i. e.* with Water.

As to our Saviour's declaring the Necessity of the New Birth by Water and the Spirit; 'tis evident that Elementary Water cannot produce a Spiritual Birth, any more than Elementary Fire mentioned by *John* the Baptist, concerning the Baptism of Christ, can produce a Spiritual Baptism; which Birth and Baptism are both declared Essential

sential to Salvation, but Water and Fire are figurative Expressions, and synonymous Terms with the Holy Ghost or Spirit; signifying the purging of the Alloy of Sin and Iniquity in Men; and as Christ rode once in Triumph into *Jerusalem*, but was soon afflicted with the Sense of his Approaching Passion, and with Sorrow for his People's Transgression; so the true Christian, tho' he sometimes Rejoice in full Assurance of future Joy, yet passes under many Baptisms on account of his own and other Men's Infirmities and Iniquities.

The Disciples of Christ before his Passion practised Water Baptism by his Permission, as did some of his Apostles after his Resurrection, with Circumcision and other Mosaick Rites and Ceremonies, not of Duty, but in Condescension to those that were weak amongst them, yet afterwards owned that Circumcision availed nothing, only that of the Heart by the Spirit; and asserted that the Baptism which saved them, was not the putting away the Filth of the Flesh (which Elementary Water only can do) but the Answer of a good Conscience towards God; this is what the Primitive and present Christians experienced, and now enjoy; and I Desire that those who receive it as an Outward and Visible Sign, may fervently pray for, and ardently press after the Substance typified by it; and that those who use it as the Substance, or the Means whereby they believe it is convey'd, may not be feeding upon the Shadow and Husk instead of the Kernel of true Religion.

C H A P. XXXI.

Concerning the Communion of the Body and Blood of Christ.

AS the Communion of Saints is Spiritual, so also is the Preparation for it, *i. e.* a real Sanctification of Soul not effected by humane Acts or Institutions in abstaining from Meats, Drinks, or corporal Nutriments, or partaking of them; not by doing bodily or pecuniary Penance, neither by going long and tedious Pilgrimages even from *London* to *Lazaretto*, nor yet by a mutual Remission from us to our Neighbours, and from our Neighbours to us, of the Offences of each other, (which in it self is laudable) and a Reconciliation with all Men four Days in a Year, to spend the 361 remaining in Enmity and Iniquity, but by a hearty Repentance for, and a full Remission of our Sins, not granted by Man, but by the Almighty; which Repentance is denoted by a sincere Reformation, and Remission for Sins past, is confirmed by the Peace and Serenity of Soul which we enjoy; this occasions us, for Conscience sake, to refrain from Sin and Iniquity, and to lead a Life of Virtue and Purity; such a Mortification of Passions not of Persons, strengthens Virtue and enfeebles Vice; such a Pilgrimage of Soul from Earth to Heaven brings Men on Earth to have Soul-Communion with God in Heaven; this is an Earnest and Specimen of that Consolation which Saints in Glory shall have in Futurity.

The Unregenerate partake of their Communion on set Days, having the Sign which nourisheth the Body, to remind them of the Substance which feeds the Soul; but the Regenerate partake of theirs every

every Day, having the Substance which supplies the Soul to sanctify the Shadow which sustains the Body ; the Impious and Unholy may partake of the former, but only the Regenerate do enjoy the latter. — “ *Give me this Water that I thirst not, neither come hither to draw.* John iv. 15. *Then said they unto him, Lord evermore give us this Bread.*” John vi. 34.

As there is an Union between God and Christ, Christ in God reclaiming Men from a State of Enmity and bringing into Unity ; and God in Christ, redeeming them from Iniquity ; and both in Unity, saving the Penitent from Misery ; so there is also a Communion between the sanctified Souls inhabiting created Bodies, and the immense Creator and Sanctifier thereof ; such are Branches in the Son whom the Father Prunes, and Members in Christ, for whom God provides ; those love Christ and are loved of God, they are visited by the Father and the Son, and their Souls are Receptacles for the Holy Ghost to dwell in ; by the Light whereof in them, the Conditions of their Minds are clearly represented to them ; every secret Sigh proceeding from a Sense of their spiritual Necessities, ascends as a Speech or Messenger listened unto by his attentive Ear, bringing Strength and Nourishment from him that hears it ; our pious Thoughts and religious Meditations originally springing from him, are noticed and nourished by him, who renews those in his Remembrance that retain him in their Knowledge, and each Supplication of Soul, whether in private Apartments or publick Assemblies, offered on our own or others Accounts, and addressed to him without regard to popular Praise or human Promotion, attracts our Saviour's Consolation to, and his Communion with us, in so frequent a Manner, that he Visits us daily, and in so familiar a Sense, as not only to
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take up his Habitation in us, but to sup with us; Expressions shewing the common Usage of familiar Friends, and are Riddles to all but the Righteous; that he who is perfect in Felicity, and compleat in Glory without Man, should dwell in him, communicate Spiritually with him, and if I may so say, participate with him; doing the Will of God in feeding his Flock, was as consistent with the divine Nature of Christ, as outward Nourishment would be acceptable to his human Nature, and the Father's shewing his Good-will in comforting his Servants, is as consistent with his Godhead and divine Benignity, as human Nourishment can be conducive to our Health and Prosperity; and though he is perfectly happy in himself without us, yet such is his Love to us, that he offers the Means of obtaining a Measure of that Happiness in him, and conveys it to the Righteous; here's a spiritual Communion at one Table, the Heart; without which, Men of comely Features and strong Reason may be termed complete Men in a Moral Sense, yet cannot be esteemed complete Christians in a Religious One.

The Communion of Christians is increased thro' their Obedience to Christ, each Discourse tending to illustrate his Goodness and to confirm the Righteous, as well as every Rebuke, shewing his Justice, and deterring the Iniquitous, abstracted from a View of human Advantage on the one Hand, and personal Resentment on the other; this gives Life to the Love of God, and increaseth our Communion with him; every Degree of Obedience produceth Peace, and Peace brings Perseverance; this is an Inlet to the full Fountain of Goodness, which ariseth Gradually in us, as our Faithfulness increaseth to God, the more of which we enjoy,

the more we desire; this Covetousness is infinite, and this Treasure is inexhaustible.

God sympathizes with, and supports Men in their Mental, Corporal, or other Sufferings for his Sake, and they rejoice at his reigning in them for their Souls sake.

The Communion of Saints with their Saviour and Fellow-Servants, is dependent on, and inseparable from each other, since what produces their Communion with God, renews their Conversation and Consolation with the Godly, and what promotes their Consolation with each other, revives their Communion with God, so that the Fellowship between the Creator and his Creatures brings them to love him; this Love Descends naturally, and Extends to their Fellow-Christians, and Reaches to their Fellow-Creatures, attracting their Conversation for mutual Advantage; each Discourse having something of Divinity, Religion or Charity in it; thus Friendship begets Freedom, and Freedom removes a morose Reservedness, the effect of Anger, or Ambition; here's a sympathy in Sorrow, and a mutual Rejoycing in the spiritual Advances of each other.

Mine Apartments, whilst I wrote the above, being opposite to a Place of Worship of the Church of *England*, as by Law established, occasioned me to make the following Observation, *viz.* on the Day called *Easter-Sunday*, after their numerous Assembly was mostly dismissed, sundry Persons of Distinction (attended by their Coaches and rich Liveries) stayed with a few of inferior Station, the Cause of which I enquired into, and received an Account, it was that the Sacrament or Communion might be administred to them; to which I mentally said, Can this be the Communion of Christ's Body
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which is mostly administered to the Rich, when with him there is no Respect of Persons, but that the Peasant is equal to the Prince; equality of Virtue in the Heart annulling Disparity of Riches or Habit with him, who made all Nations of one Blood, and said, *All Souls are mine*; of this Communion, if *Dives* partook and *Lazarus* was deprived here, yet *Lazarus* participated and *Dives* was frustrated of the Communion of Saints in divine Glory.

Elementary Meats and Drinks are corporeal Nutriment, as they are not Spiritual but Temporal, so neither are they substantial enough to supply the Necessities of the longing Soul; their Use or Disuse is equally acceptable to the great Creator, and equally serviceable to the Souls of his Creatures; yet he that believes the receiving of Bread and Wine in Commemoration of Christ to be a Duty, ought to perform that which he believes to be so, as well as those who are Communicants at the spiritual Table of the Lord, and are convinced of the Insufficiency of outward Signs and Ceremonies should adhere to the Former and decline the Latter.

It is just Cause of Astonishment to knowing and penetrating Men, that any should affirm, that the Words of pretended Consecration from the Lips of an immoral Priest, who denies the plentiful Effusion of the Holy Ghost, and receives his Ordination from meer Man, do Transubstantiate the Elements of Bread and Wine into the real Body and Blood of Christ, when the Benediction of the Great High Priest Jesus Christ on the same Elements, in whose Mouth was no Guile, whose Words were living, in whom the Spirit dwelt plentifully without Measure, and whose Ordination was from Above, had not the like Effect thereon, but it remained the same in

Quality, being received in Remembrance of Christ, not as his Body, but as the Sign thereof.

It would be a Prodigy as inconsistent with Reason, as with the Nature of Things, to believe, that a meer Man at a time wherein he confesseth that Miracles are ceased, should Transubstantiate Temporal Elements into Spiritual Blessings, contrary to their Nature, a thing not attempted nor yet accomplished by Christ nor his Apostles, that were Spiritual, when many Miracles were done by both; yet seriously examine such who assert Transubstantiation, and they'll confess, that this Bread, after Consecration, as they term it, will perish and decay; whereas the Scripture saith, *the Body of Christ shall not see Corruption.*

FINIS.